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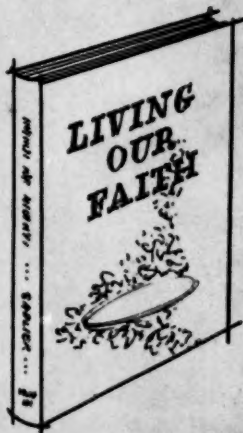
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May, 1958

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Published monthly September through May by The Catholic Education Press, The Catholic University of America, Washington 17, D. C. Subscription price: yearly, \$5.00; single number, 60 cents. Indexed in The Catholic Periodical Index, The Education Index and The Guide to Catholic Literature. Entered as second class matter at the Post Office, Washington, D. C.

Business communications, including subscriptions and changes of address, should be addressed to The Catholic Educational Review, The Catholic University of America, Washington 17, D.C. Please address all manuscripts and editorial correspondence to the Editor in Chief, 302 Administration Building, The Catholic University of America, Washington 17, D.C.

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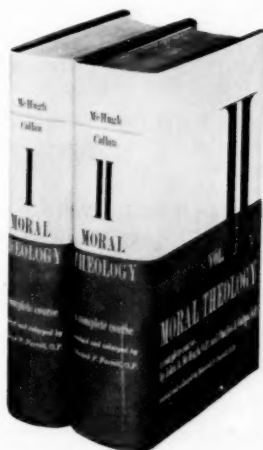
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RELIGION IN THE PUBLIC SCHOOLS

By Rev. John A. Hardon, S.J.*

AMERICAN PUBLIC EDUCATION is undergoing the most serious crisis in the history of the country. The issue at stake is the character of tax-supported schools in a democratic society. Opposing sides are both appealing to the Constitution to promote their own concept of education. Religionists argue that every citizen has a right to the knowledge of God and the moral law, which the schools along with the churches and the home should supply. Secularists appeal to liberty of conscience, which they claim is violated whenever religion is taught under civil authority. The conflict runs deep into the national culture and goes back to the early history of America. It has currently reached a stage of development that deserves to be better known by Catholic teachers and educators.

HISTORICAL BACKGROUND

Two qualities characterized education when the republic was born in 1776. The schools were normally religious in temper and purpose, usually linked with some church organization, and they were locally directed. When Congress organized the lands west of the Atlantic seaboard in 1787, it legislated that "religion, morality and education being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."¹

Unfortunately many of our political leaders at the beginning of the nineteenth century were outspoken Deists who professed the natural religion that was so popular in France and England at that time. In 1837 a bill was passed by the Massachusetts legislature which established a state board of education and appointed the lawyer Horace Mann, who sponsored the bill, as the first secretary of the board. Mann is properly regarded as the father of the American public schools. The mainstay of his lifetime agitation for secular schools directed by the state was a double conviction. He believed that efficiently organized schools will bring about an ideal

* Rev. John A. Hardon, S.J., is on the staff of West Baden College, West Baden Springs, Indiana. Father Hardon wrote this article originally for *La Civiltà Cattolica* where it appeared, January, 1958, in Italian.

¹ Northwest Ordinance, passed by Congress on July 13, 1787.

human society; and he was convinced that Christianity, in the Calvinist form which he knew, had nothing to contribute to the purpose of education.

Mann's crusading spirit effected a profound change in less than two generations. From institutions that were avowedly Christian, a system of free schools maintained by state taxes was established, first in the East and gradually throughout the country. Education was dissociated from religious teachings and school attendance became compulsory.

Conscious of the altered character of American education, the Catholic bishops first advised and finally, in 1884, decreed the erection of parochial schools in every diocese of the country. Catholic parents were "bound to send their children to the parochial schools, unless either at home or in other Catholic schools they may sufficiently and evidently provide for the Christian education of their children."² These laws are still in effect and form the juridical basis of the Catholic school system in America, which currently enrolls nearly five million students, from elementary grades through college and university.

Protestant Christians were at first reluctant to abandon their own confessional schools. But before long most of the churches were reconciled to state control of education, and, in fact, came to look upon the public schools as fundamentally Protestant institutions. As expressed by one Baptist journal at the time of the Vatican Council, "Indirectly, our free schools are Protestant agencies. And they are so because, in enlightening his mind, they enable the Catholic youth to see through the false and unreasonable assumption of the 'infallible Pope.'"³

At first, also, serious efforts were made to maintain a species of religious atmosphere in the public schools. To this day not a few institutions supported by state or municipal funds permit a certain amount of religious instruction which is often disguised and seldom publicized. But the number of conflicting sects had so increased and the influence of forces hostile to religion so expanded that the result was inevitable. Public education became generally secularized. Exceptions in some localities only prove the rule, which even Prot-

² *Acta et Decreta Concilii Plenarii Baltimorensis Tertii, 1886*, p. 104.

³ *Examiner*, March 31, 1870, quoted by F. X. Curran, S.J., *The Churches and the Schools* (Chicago: Loyola University Press, 1954), p. 104.

estants are willing to admit. While describing public education as their "gift to the nation," they confess that conflict over principles was resolved "by the steady secularization of the schools which has brought its own problems, and for which no satisfactory solution has been found."⁴

TRADITIONAL EFFORTS TO OPPOSE SECULARIZATION

Faced with the reality of having nurtured an agency that was oblivious to Christian principles, the Protestant churches began to look around for solutions. The dilemma that lay before them was either to reform the basic philosophy on which public education is built, or abandon the system as inadequate for raising religious literacy.

Outstanding among the sects that followed the Catholic lead and made the more difficult choice was the Lutheran Missouri Synod, which now has the largest Protestant school system in America, operating twelve hundred institutions with an average enrollment of one hundred students. "It is not correct," they say, "to divide education into a religious and non-religious category, to separate the one from the other, and to set up a dual education offered by institutions which differ in their nature and philosophy."⁵

Except for the Missouri Lutherans and a few minor churches, however, the bulk of American Protestants are dedicated to the public schools and therefore look for solutions to the religion problem within the existing framework. For generations they have organized Sunday schools, attached to the church, where the local minister or zealous lay people instruct the children in the rudiments of Christian doctrine. Though widespread and well subsidized, Sunday schools are said to be insufficient. They cater mostly to young children, attendance is irregular, and in one hour they can hardly correct the non-religious impressions received during the week in the public school.

More recently the program of released time was developed, which allows pupils to receive instruction from their respective ministers of religion for one hour a week during school time. In 1948 the

⁴Church Federation of Greater Chicago, *The Relation of the Churches to the Public Schools* (Chicago: The Federation, 1955), p. 2.

⁵A. C. Stellanor, *Lutheran Schools* (St. Louis: Lutheran Education Association, 1953), pp. 4-5.

Supreme Court declared the practice unconstitutional unless instruction were given off the school grounds. Though released time was first promoted by the Protestant churches, they are becoming critical of its deficiencies, especially the lack of competent teachers. Moreover only thirteen out of forty-eight States permit released time, and even then not always by law but only by court decision, as in Illinois.

LATEST EFFORTS TO BRING RELIGIOUS VALUES
INTO PUBLIC EDUCATION

Since 1948 when the Supreme Court outlawed religious instruction on school property, Protestants commonly felt that a more positive strategy should be developed to meet the critical need for spiritual values in public education. Their efforts in this direction in the past ten years can only be described as phenomenal, considering the magnitude of the problem and the opposition of secularists in the government and education. Several volumes have been published on the subject in the last decade and the prospects are at least promising.

Although Catholics operate their own educational system, they are also deeply interested in the public schools. Four million of their own children attend these institutions whose character profoundly affects the moral status of the whole nation. Consequently, priests and teachers have been encouraged by the hierarchy to co-operate with non-Catholic educators towards elaborating a method of teaching religious values without infringing on anyone's constitutional rights.

In 1955 the National Council of Churches sponsored a three-day conference, attended by the writer as an observer, dealing with the general subject of "Religion and Public Education." Agenda for the conference were five years in the making, and the conference itself was composed of invited delegates from all the major non-Catholic churches in America. This was the first time in our history that the Protestant bodies took corporate action to check the growing secularization of the public schools.

Last year a second national conference on the same subject was sponsored by the American Council on Education, which coordinates the educational associations in the country. Attendance was again by invitation and limited to sixty delegates, but the purpose now was more than exploratory. Since the American Council

is a policy-making body, the delegates were expected to help towards reshaping educational principles by meeting the demands for a closer integration of religion and public education.

Out of several hundred pages of reports and resolutions passed by the two congresses, certain features and the lines of opposition begin to stand out. Two principal methods are proposed for integrating religion with the public school curriculum. One calls for the actual teaching of moral and spiritual values based on a "common core" of fundamental truths that should be admitted by all religious creeds. The second method wants to avoid indoctrination and recommends a factual teaching *about* religion, with no imposition of religious principles.

The assumption which underlies the "common core" method is the hope that if religious leaders and educators agree on the minimum essentials of every religion, teachers in public schools can be given the legal sanction for interpreting the standard subjects of the curriculum in the light of sound religious principles.

Three different interpretations are proposed for the "common core." The most optimistic has been worked out by Catholic educators, and on presentation seemed to be acceptable to most of the delegates of the National Council of Churches. It is proposed that every child in the public schools should learn at least seven fundamental truths:

1. The existence of God.
2. Man's condition as a creature dependent on his Creator.
3. God, the source of the inalienable rights of man.
4. The fundamental purpose of our laws—the protection of these God-given rights.
5. The basic equality of all men under God.
6. The dignity of man and sacredness of human life.
7. Man's responsibility to the moral law as formulated in the Ten Commandments.⁶

At the other extreme, and opposed to any teaching of moral values as religious truths, is a small but vocal minority like the Synagogue Council of America. In a written statement, supplemented orally before the National Council of Churches, they de-

⁶Statement of Monsignor John J. Voight, Secretary of Education for the Archdiocese of New York, published by The Guild of Catholic Lawyers, September 28, 1955.

clared that "insofar as the teaching of 'spiritual values' may be understood to signify religious teaching, this must remain as it has been the responsibility of the home, the synagogue and the church." Consequently, "we are opposed to any public school program that seeks to inculcate as doctrine any body of principles, beliefs or concepts that is represented as the common core of several or all religious faiths."⁷ Substantially the same sentiments were repeated at the conference of the American Council on Education.

Between these extremes lies a nebulous theory of compromise that is willing to promote the teaching of moral and spiritual values, but in such a way that God is not explained to the pupil and the "rights" of the atheist to his infidelity are not denied. While protesting that "the public schools are not god-less," advocates of this theory require that "they do not teach God because to teach God is to define and interpret God, and this becomes sectarian." Moral and spiritual ideas, therefore, may be communicated to the students provided "the schools respect the religion of each child, and his belief or disbelief in God as taught by the home."⁸ This straddling effort to reconcile theism and atheism was said to have been endorsed by all the superintendents of school systems in cities with more than 200,000 population.

As an alternative or complement to the teaching of a "common core," educators have coined a new phrase: teaching about religion. Most of the delegates at both conferences advocated this method. The idea is to have the teacher take cognizance of religious events, principles and personalities whenever they are intrinsic to the subject matter of the regular curriculum. No subject would be exempt from the integration. Thus when studying history, the pupils would be told about the evangelization of America by Spanish and French missionaries, in literature about the religious poems of John Milton, and in the social sciences about the value of moral principles for the shaping of human conduct.

Using American history as her model for religious integration, one representative at the 1957 conference (a Catholic sister) drew up a set of guiding principles that were generally approved by the

⁷ Statement of the Synagogue Council of America and the National Community Relations Advisory Council, November 6, 1955, p. 2.

⁸ School Superintendents of Cities in the United States and Canada with Population over 200,000, *An Education Platform for the Public Schools* (Chicago: School Superintendents, Educational Division, Field Enterprises, Inc., 1952), pp. 18-19.

assembled delegates. "Teaching religious facts in American history to public school pupils," she declared, "is admittedly difficult, but it can be done. In fact, it must be done to teach history validly, for certain religious facts are inseparable from it." Necessarily such teaching is limited by law, by policy of the system and school, by parental convictions, but especially by each pupil's freedom of conscience which must be respected. In spite of these limitations, however, two large areas of the history curriculum are susceptible for religious integration: "Events or movements which have had unquestioned religious aspects, and persons of historical importance who in some way brought a religious element into the story of our nation."⁹

With rare exception, therefore, both the National Council of Churches and the American Council on Education would agree that a factual teaching about religion is constitutionally valid and socially desirable, in order to give the students at least some acquaintance with the religious culture of the American people. But the Jewish element dissents. They see no difficulty if the public schools explain the role that religion has played in the life of mankind and in the development of society, when such teaching is essential to the regular subject matter. But they strongly oppose any attempt by the public elementary and secondary schools to go beyond this, and teach about the *doctrines* of religion. They fear that an objective and impartial teaching about religious beliefs is unattainable. Any effort to introduce such teaching, they claim, poses the grave threat of pressures upon school personnel from sectarian groups and compromises the integrity of the public educational system.

THE CATHOLIC ATTITUDE TOWARDS THE PRESENT CRISIS

Catholic educators have not been slow to recognize the importance of the current interest in religion for public schools. The spiritual welfare of millions of Catholic children, and others, will be affected by whatever policy is eventually crystallized.

The most pressing need of education, if it is ever to teach religious values, is capable and high-minded teachers who can safely communicate their own ideals without infringing on the pupils' right to religious freedom. To this end over one hundred Catholic colleges

⁹Statement submitted to the American Council on Education by Sister Mary Nona McGreal, O.P., March, 1957, p. 14.

and universities are training young men and women for teaching in the public schools, in such a way as to draw out the spiritual implications of an otherwise secular curriculum. Along the same lines, Catholics are encouraged to enter the public teaching profession from apostolic motives, if only to check the growing naturalism in educational circles. More striking is the formation of leagues of Catholic lay teachers in public schools, whose purpose is to help, without proselytizing, in the character formation of their pupils. An outstanding example is the Catholic Teachers Association of the Diocese of Brooklyn, with a current membership of six thousand Catholic teachers in the city's public elementary and secondary schools. Its first objective is "to further the religious education of Catholic children attending public schools," its second "to keep alive in the hearts of its members the high ideals of the teaching profession . . . and to furnish opportunity for spiritual and cultural development through retreats, lectures and other activities."¹⁰

Almost as important as teachers are the textbooks used in public schools. The problem is not so much to clear textbooks of attitudes that are alien to the Christian philosophy of life, but a question of including religious facts and principles which by their very nature belong to the courses that are studied. Catholics are joining the increased demand for a more courageous and true-to-life inclusion of religious issues in the public school texts of instruction. A national survey showed that only one out of twelve religious factors that are essential to American history is given adequate treatment in the current high school textbooks. The situation in other fields like literature and the social sciences is no better. The fault is not always with the writers. Often the publishers are responsible for deleting religious factors through fear of giving offense or stirring up a controversy, with consequent loss of sales.

Since the character of the schools is considerably determined by the spirit of the local community, Catholics are increasingly aware of their duty to co-operate with others in stressing the importance of spiritual values in public education. Where communities are relatively homogeneous, it is not so difficult to agree on a "common core" of religious truths which the teachers may communicate to the pupils, especially in following a common program of religious

¹⁰ *Constitution of the Catholic Teachers Association of the Diocese of Brooklyn*, art. iii, secs. 1-2.

practices like prayer, hymns and reading from the Bible. One report from a study concerned about the rights of minorities illustrates the possibilities and dangers in this area. "It was a painful experience to discover in the schools religious practices well established by custom and supported by strong community sanctions, which did patent violence to the religious liberties of minority groups, as any discriminating court might define them."¹¹

Perhaps the most critical phase of Catholic interest concerns the legal status of public religious instruction. State laws are notoriously indifferent to the problem. Bible reading without comment is a fair example. Only half the states even permit the practice, and at least ten have banned the Scriptures as "sectarian literature." More serious is the ambiguity of existing laws, which unbelievers are exploiting to their own advantage. When the Supreme Court in a celebrated case declared that the government may not "pass laws which aid one religion, *aid all religions*, or prefer one religion over another," churchmen of all denominations were shocked.¹² That was in 1947 and affected the teaching of religion in elementary schools. Ten years later in upholding a college professor's right to teach Communism, the same court decided that "an immutable doctrine is repugnant to the spirit of a university, which is characterized by the spirit of free inquiry."¹³ While Catholics are not alone in protesting that American courts are favoring a naturalist concept of education, they are very clear-sighted on the remedies that are needed. "If the judiciary suffers today by a prevalence of secularists, then it is time to tighten the educational curriculum and produce idealists who will permit the rights of God to triumph."¹⁴ A long step in this direction is the renewed emphasis on professional schools of law in Catholic universities, at present twenty-one institutions, which offer a large potential for improving

¹¹ Statement of F. Ernest Johnson, Chairman of the Committee on Religion and Education of the American Council on Education, March, 1957, p. 3.

¹² *Everson v. Board of Education of Ewing Township*, 67 S. Ct. 504, 962; 330 U. S. 1, 855 (1947).

¹³ Quoted from Justice Frankfurter, decision of the U. S. Supreme Court, May 27, 1957, upholding the right of Paul M. Sweezy, lecturer at the University of New Hampshire, to refuse to answer questions about teaching Communism.

¹⁴ Frederick G. Hochwalt, "A Catholic Educator's View," *American Education and Religion*, ed. F. Ernest Johnson (New York: Harper & Bros., 1952), p. 71.

the statutes and interpreting their application in accordance with Christian principles.

CONCLUSION

In a pluralistic society like the United States, any effort to teach religion in the public schools bristles with difficulties. The most obvious is where to find a common basis on which so many religions can agree. But a greater obstacle is the attitude of those who claim that morality is possible without responsibility to a personal God. When as powerful a body as the National Education Association officially defines "moral and spiritual values (as) those which exalt and refine life and bring it into accord with the standards of conduct that are approved in our democratic culture,"¹⁵ the threat of secularism engulfing public education is seen to be more than a vague fear.

The Catholic bishops of America recognized this danger in their pastoral letter a year after the N.E.A. statement. They warned the people against the delusion of teaching "moral and spiritual values divorced from religion and based solely on social convention. Without religion, morality becomes simply a matter of individual taste, of public opinion or majority vote. Without religious education, moral education is impossible."¹⁶ It will lead to social chaos.

The task which lies ahead is not an easy one. It demands the solution of a problem that was not created in America but imported from Europe and descended from the Protestant Reformation. No doubt the democratic way of life has contributed something to the growth of religious libertarianism which is bringing the conflict of principles to a head. In any case, on the resolution of this issue may depend the future welfare and security of the nation.

* * *

Brother Raphael Wilson, of St. Edward's University, Austin, Texas, won one of two competitive appointments to serve this summer as a visiting associate in test development with Educational Testing Service, Princeton, N. J.

¹⁵ Educational Policies Commission of the N.E.A. and the A.A.S.A., *Moral and Spiritual Values in the Public Schools* (Washington: The Commission, 1951), p. 3.

¹⁶ "National Pastoral of the American Catholic Hierarchy," issued November 15, 1952, quoted in *The Catholic Mind*, LII (January, 1953), 60.

COUNSELOR-CENTERED ACCEPTANCE

By Rev. John P. McIntyre, S.J.*

THE MOST IMPORTANT ELEMENT in the counseling situation is establishing rapport. Without it the interview cannot proceed satisfactorily. So the question well arises, precisely what are the constitutive elements in this rapport? Initially, the concept of acceptance comes to mind. It is imperative that the counselor accept—in the full sense of the term—his client, just as he is. If we look around and observe the person in whom people confide and from whom they seek advice, we note with startling immediacy that these are the people who are interested, who communicate that interest, who accept another as an equal. To rephrase the question, we ask then, How does one “accept” another? Is this quality innate or learned, does it just “happen” after so many years of experience?

This concept of acceptance has been of maximum importance in the therapy and writings of Dr. Carl Rogers. First of all, he insists that acceptance is absolutely fundamental to the interview. Then he suggests that before a counselor can accept a client, he must first accept himself. Using this latter animadversion as a point of departure, we shall attempt to render more explicit the notion of self-acceptance, and, in this way, to clarify the counseling situation. Furthermore, since he has contributed substantially to this particular phase of counseling, we shall not hesitate to use Dr. Rogers as a quasi-negative norm in our investigation of counselor-centered acceptance.

On cursory analysis, self-respect seems to be one element in acceptance. Before a counselor can accept another with sincerity, he must have an abiding conviction of man's inherent dignity. There is excellent metaphysical justification to substantiate a client's ready perception of insincerity.¹ We shall not, therefore, delay on this

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¹I am referring specifically to the Scholastic concept of the discursive power (*vis cogitativa*), which, as the highest sense faculty in man, apprehends the relationship of the useful, harmful, and beneficial to the supposit. Although this internal sense has been too long neglected, nevertheless, its practical import for the psychologist is gradually being recognized. For the traditional Scholastic teaching see, St. Thomas Aquinas, *Summa Theologiae*, I, q. 78, a. 4.

by-way, for experience also vindicates the premise. What we must discuss, however, are "those experiences, including therapy, which assist the therapist to gain an abiding and *realistically founded* self-respect."² The latter phrase is most important: *realistically founded*. The basic attitude must be genuine; and to be genuine it must be real. Again the question: Whence derives such an attitude? Is it genetic, or is it learned?

Although Dr. Rogers does not discuss this particular aspect of the counseling training, he does suggest several different approaches towards solution. In the first place, there is background and education. Yet, studies, however humanistic, cannot effect a fundamental personality change. Cultural anthropology, literature, and philosophy have little practical appeal for the egoist. To be effective, these studies require a person capable of basic respect.

ACCEPTING REALITY FOR WHAT IT IS

Another area may present a solution, this time on a purely psychological level. If we consult Rogers' own theory of personality and behavior, there is a key towards understanding the well-integrated personality. The well-adjusted man, according to Rogers, is one who can accept in all their totality all of his own experiences and values as his own. Once personal experience is falsified and values are "introjected" from another, the personality is liable to "tension." Falsified experience may be repressed, but never destroyed. And if this "distorted symbolization" is acute enough, a self-structure which is inconsistent with reality (though consistent with itself) evolves. On the level of personality, therefore, the counselor must essentially be one who has accepted all of his experiences and values for what they are; and who has completely integrated them—emotionally as well as intellectually—within the self concept. Indeed, this is the metaphysical foundation for sincerity: accepting reality for what it is.

Sincerity towards others necessarily demands sincerity towards self. If the client's fundamental difficulty includes a falsification of the real, no counselor can communicate what he does not have himself. To see life realistically and to see it wholly may not be an easy accomplishment; but an habitual sincerity is undoubtedly

²Dr. Carl Rogers, *Client Centered Therapy* (Boston: Houghton Mifflin Co., 1951), p. 22, n. 1. Italics mine.

a constituent element in our investigation of counselor-centered acceptance.

What then must the counselor accept? The human situation, at once absolute and precarious, contingent and necessary. Mere intellectual awareness of these paradoxical elements will not suffice, however, for an operational or functional acceptance of human problems. Such a claim would be tantamount to the old Socratic error: knowledge is virtue. Successful integration of these antithetical facets of the human situation requires emotional acceptance and assimilation. Often it is precisely this failure to achieve emotional consistency towards experience that explains a radical dichotomy between knowledge and action. In turn, the achievement of this insight, we suggest, can be attained by self-analysis and reflection.

Self-analysis not only reveals the human situation for what it is, but also integrates this realization within the personality itself. This integrating process is quite necessary for a functional realism. Hence, sincerity evolves not merely on an intellectual level, but more important for the counselor's practical orientation, it evolves emotionally as well. The counselor who has recognized the practical implications involved in such basic reflections as — of myself, I cannot explain my own existence; I am not self-sufficient; I am a rational animal — has established within himself, at least inchoatively, the three fundamental relations involved in the human situation: man's relation to God, to himself, and to his neighbor. Only when these three relations have been sincerely established within the counselor by reflection, study, and, I daresay, by meditation, can he actually integrate his own experience emotionally and be well adjusted himself.

ACCEPTING MAN'S FINALITY

The psychologist *qua* psychologist goes no further. He can recognize empathy, but he cannot explain it. The mystery of an individual personality always eludes analysis—and necessarily so, because the person is integral only after death. This concept of finality is a vital fragment which must implement any theory of self-analysis. This too, is a part of the human situation, which must be accepted in its totality. Dr. Rudolf Allers has expressed this aspect very well:

Basically, one escapes neurosis only when one accepts the human situation such as it is. We must have, as some-

one so well put it, the "courage of imperfections"; we should recognize our weakness, accept our being only creatures, finite, feeble, limited, ineffectual, exposed to unforeseeable forces.³

In this same article, he elaborates the notion of finality:

Man must accept his situation. It befits his nature. If he should wish to revolt against it, this revolt would be the equivalent of the refusal of his own nature. But man is not compelled simply to accept his situation with all its fears, its dangers, its threats; there has been granted to him, as to children, the ability to take refuge in a place where he can feel secure, where he can have confidence, where he knows that Love awaits him. To reach it, however, he must be simple as a child. It is said that neuroses are of complicated natures; perhaps it would be more correct to say that complicated natures are threatened with neuroses.⁴

An adequate theory of self-acceptance must include the concept of finality.

ACCEPTING MAN'S CAPACITY FOR SELF-DIRECTION

Any consideration of human destiny transcends psychological instruments. It is available, however, to self-reflection, which guarantees the transcendent nature of the human being.⁵ Every notion of personal worth and significance derives from this fact, namely, that man is created for an immortal and personal beatitude. And without this intrinsic complement to the individual nature, a given personality is incomplete.⁶ In this sense, it is all too necessary to supplement introspection with spiritual values. They also contribute to the human situation—ultimately, they define it. The most impor-

³Rudolph Allers, "L'amour et l'instinct: etude psychologique," *Etudes Carmelitaines*, I (1936), 122-123.

⁴*Ibid.*

⁵Cf. J. Marechal, *Le Point de Depart de la Metaphysique*, Cahier V: "Le Thomisme devant la Philosophie critique" (Louvain: Museum Lessianum, 1926).

⁶Dr. Allers writes: "It is not in fact, necessary that the individual desire to know the meaning of his own life; there is an unsensed desire: the meaning of an individual life, if it ever reveals itself, appears only after death because each existence constitutes an individual whole; and the meaning of this whole cannot be revealed in the fragment which is our life here below,—the life of which we know neither the future evolution nor the eternal outcome. We cannot thoroughly understand either what we are or what we do or what we suffer." *Loc. cit.*

tant element in this analysis of acceptance has finally emerged, and that is the human will.

The counselor cannot be satisfied with notional knowledge of the human situation. Knowledge which does not elicit some response on the part of the will has been falsified. It has been rejected by the counselor, hence not integrated. Does not "client-centered therapy" find its rationale ultimately, concretely, practically in the counselor's own conviction that he is entirely capable of self-direction? And is it not this capacity for self-direction which he is trying to stimulate in his client? This certainly is the fundamental premise in the creative therapy associated with Rogers and Rank. The contention is that knowledge without response, action, virtue, is incomplete, and the personality also, incomplete.

This does suggest the creative therapy of Otto Rank, who stressed the need of adapting the therapeutic situation to the unique needs of the client. The operational mechanism, capable of organizing the personality in directive, creative, assertive action (whether that of the counselor or that of the client) is "the spiritual principle which alone is meaningful in the development of the essentially human."⁷ This spiritual principle which is, in the concrete, identified with Rank's psycho-therapy, is the will. And appropriately enough, Rank refers to his counseling process as "will therapy." Indeed, quite early he had written: "For me, the problem of willing, in a philosophical sense of the word, had come to be the central problem of the whole question of personality, even of all psychology."⁸ And what does Rank mean by will? "A positive guiding organization and integration of self which utilizes creatively, as well as inhibits and controls the instinctual desires."⁹ And the movement proper to the will is love.

TEACHING HOW TO LOVE ONE'S SELF

So it seems in the counseling situation that the therapist, by communicating his own love in the form of acceptance, "teaches" the client first how to love himself, and then how to affirm "love-

⁷ Otto Rank, *Truth and Reality: A Life History of the Human Will*, trans. Jesse Taft (New York: A. Knopf, 1936), p. 7.

⁸ Otto Rank, *Art and Artist*, trans. Charles Atkinson (New York: A. Knopf, 1932), p. 9.

⁹ Otto Rank, *Will Therapy: An Analysis of the Therapeutic Process in Terms of Relationship*, trans. Jesse Taft (New York: A. Knopf, 1936), p. 158.

emotions." Love-emotions, indeed, represent the highest personality development. Love, therefore, is a learned response; it is the response of freedom; and it is one which is commensurate with all the exigencies of the human person. In order for it to be effective in reorganizing a maladjusted client, it must be a real influence, not at all fictitious or assumed. A fiction is a nothing; what is nothing is not; what is not can not influence. Hence the necessity of insisting upon a genuine attitude of respect and love for others as fundamental to the counselor.

In his first book, Colin Wilson has tersely enunciated this metaphysical aspect of freedom.

Freedom posits free-will; that is self evident. But will can only operate when there is first a motive. No motive, no willing. But motive is a matter of belief; you would not want to do anything unless you believed it possible and meaningful. And belief must be belief in the existence of something; that is to say, it concerns the real. So ultimately, freedom depends upon what is real.¹⁰

The actual motive for this freedom and acceptance must be based on the principle of Love itself, as an extramental reality manifest through reflection and analysis. And it is not too extreme to note that eventually love must dominate the entire human situation. If we are to perceive the status of creaturehood as it is, we must accept it as it is for personality adjustment and integration.

OPENING OURSELVES TO UNIVERSAL CHARITY

One final observation on willing which would concern the counselor: the movement of the will is two-fold. It can turn within itself in the pride of isolation, or it can transcend itself in the love of community.

Starting from the option which commands all human destiny, a concrete philosophy will turn either towards a doctrine of communion which culminates in the demand for sanctity, or towards the theory of isolation which ends in satanic pride. The exaltation of the human person leads either to the superman or to the child of God.¹¹

¹⁰ Colin Wilson, *The Outsider* (Cambridge: Houghton Mifflin Co., 1956), p. 39.

¹¹ Roger Troisfontains, S. J., *Existentialism and Christian Thought*, trans. Martin Jerret-Kerr, C. R. (London: Adam & Charles Black, 1949), p. 44.

Is not the phenomenon of neurosis caught up in such isolation and pride? Does it not consist in rejection of the inter-personal communion characteristic of true freedom and love? Can we suggest that neurosis is essentially a choice?

Whether we are going to smash the links that bind us to God, to others, to the world, and to our own deepest personality by isolating ourselves in a haughty atheism, egoism, disdain, disrupting introspection, or to pure distraction; or, on the other hand, whether we are going to open ourselves to universal charity, to unite ourselves freely with God in a child's love and adoration, with our brother in comradeship, with the universe in eager self-offering and delighted service, with our own selves in a rich recollection.¹²

Here, it seems, we find the ontology of acceptance. And a dialectic is apparent:

To the primitive complex corresponds the *community*, which imposes itself on us as a fact anterior to our free will. To analysis corresponds the stage of *communication*: man takes note of his personal autonomy and it rests with him whether to break his relation with others, or on the contrary to accept and deepen it. And according to which he chooses, he will either shut himself in the *isolation* of egoism and pride, or open himself up to communion with God and men whom he can meet in faith and love.¹³

The counselor, by profession, has made a choice of communion in faith and love. And it falls upon him to communicate that capacity for love.

CONCLUSION

This very intricate analysis of acceptance—what it is, and what it is not—suggests an integration with the Christian life. However, it does not fall within the scope of this report to delineate such a relation. Nevertheless, the fullness of life, the ontology of man, the transcendence of the human situation have their rationale only within the Christ-life. And for the Christian, He, the eternal Healer, offers Himself as the core and substance of all constructive therapy. In the concrete situation acceptance comprehends the love of Christ.

¹² *Ibid.*, p. 72.

¹³ *Ibid.*, p. 68.

ACCOUNTING, BUDGETING, AND PURCHASING IN CATHOLIC HIGH SCHOOLS

By Brother Leo V. Ryan, C.S.V.*

A RECENT SURVEY OF BUSINESS PRACTICES in central Catholic high schools reveals a considerable number of managerial deficiencies resulting from the rather incomplete organization of procedures and methods in several key areas of school business administration.¹

A previous article in this review provided background data on the business management survey and identified areas of weakness in the planning phase of school business affairs.² This article will discuss the evidence collected in the survey which prompted the observation that central Catholic high schools are not completely organized in such essential areas of business administration as accounting, budgeting, personnel administration, and purchasing.

ACCOUNTING PRACTICES

Accounting methods and procedures provide an insight into the business organization of the central Catholic high school. Nearly one-third of the principals and business managers (32.4 per cent) reported that they made journal entries and maintained ledgers personally, devoting an average of 20 per cent of their time to this administrative detail. Administrators in 62.5 per cent of the schools reported that they employed clerical assistance to perform accounting as well as secretarial duties. These secretary-bookkeepers, on an average, generally devoted approximately one-half (48.2 per cent) of their time to fulfilling accounting assignments.

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¹ Brother Leo V. Ryan, C.S.V., "A National Study of Business Management in Central Catholic High Schools" (unpublished Ph.D. dissertation, Saint Louis University, St. Louis, Missouri, 1958).

² Brother Leo V. Ryan, C.S.V., "An Appraisal of Business Management in Central Catholic High Schools," *The Catholic Educational Review*, LVI (April, 1958), 251-258.

The majority of central schools maintain school accounts on a cash basis.³ Schools generally reported double-entry bookkeeping (55.9 per cent), using loose-leaf accounting books (66.2 per cent). Most administrators (81.7 per cent) reported that filing facilities in their schools were adequately protected against fire, theft, and unauthorized examination.

The services of an accountant were used in only 42 schools (30.9 per cent), with this assistance rendered regularly in 25 cases. In view of the limited training of so many administrators in accounting and the tendency to delegate this task to secretarial employees, the services of accountants should be more widely employed. The accounting service rendered in the few schools reporting the use of professional accountants was generally provided on a fee basis or as a contributed service. In the ranks of parents of students enrolled in almost any central Catholic high school are fathers engaged in public or private accounting who would be willing to assist the principal or business manager in developing and maintaining adequate accounting records.

Accounts receivable, accounts payable, and payroll accounts are maintained in over three-fourths of all of the schools. The distribution of expenditures is a regular procedure in 72 per cent of the schools. Inventory accounts are maintained by 42 schools (30.9 per cent). The school accounting systems have a budget control account in only 23 (16.9 per cent) of the schools.

The fiscal year of schools in the study varied. July 1 to June 30 proved to be the most frequently reported period (60 schools or 44.2 per cent). The August 1-July 31 period and the September 1-August 31 period were favored by 23 (16.9 per cent) and 26 (19.1 per cent) schools each. The schools in the study strongly favored the natural business year as distinct from the traditional calendar year, January 1-December 31, which was reported as the fiscal

³In the cash basis of accounting, revenues are accounted for only when cash is received and expenditures are recorded only when money is paid out. When the accrual basis of accounting is employed, revenues are taken into account when money is earned, regardless of when collected and expenditures are considered as soon as liabilities are incurred, regardless of the period in which they are paid. Under the modified cash or modified accrual basis of accounting, revenues are not taken into consideration until collected in cash, but expenditures are considered as soon as liabilities are incurred. The percentage of schools reporting cash accounting was 53.7 per cent; the accrual or modified accrual bases have been adopted by 11.8 per cent and 13.2 per cent of the participating schools respectively. The accrual system of maintaining school accounts is the basis recommended by most authorities.

period in only 15 schools (11 per cent). Authorities favor the natural business year, which for the school would be the July 1-June 30 period.

School expenditure accounts generally follow the traditional functional-character classification, although the majority of schools in the study maintain only the basic accounts for administration, instruction, plant operation, plant maintenance, and auxiliary services. Expenditure accounts for fixed charges, capital outlay, and debt services are maintained by only a small percentage of the schools. Administrators in 102 schools (75 per cent) reported recording expenditures also according to the activities involved. Thirty-seven schools (27.2 per cent) reported separating personal services from contractual services. The majority of schools appear to use both functional-character and activity expenditure classifications.

Almost one-half of the schools (47.1 per cent) in the study reported some method of coding cost accounts. The alphabetical code was more frequently mentioned, but a substantial number of schools indicated the use of numerical or a combination alphabetical-numerical code. No precise schedule of definitions of items to be included in each expenditure account exists in 56 (41.2 per cent) of the participating schools. Fifty-one administrators (37.5 per cent) reported that they did follow some definite schedule of definitions. The diocesan office was cited by most of these administrators as the source of guidance in this matter, although eight administrators secured assistance from their community system and three schools followed the definitions provided by the state department of education. No school indicated use of the definitions published by the United States Office of Education or the Association of School Business Officials. A schedule of accounts, complete with code and adequate definitions are essential aspects of school accounting. Schools should develop a chart of accounts, code and account definitions suited to their particular needs, but patterned after the recommendations developed in the recent publication of the United States Office of Education, *Financial Accounting for Local and State School Systems: Standard Receipt and Expenditure Accounts*.⁴

Payroll accounting practices reveal further variations. The basis

⁴Paul L. Reason and Alpheus L. White, *Financial Accounting for Local and State School Systems: Standard Receipt and Expenditure Accounts*, State Educational Records and Reports Series: Handbook II, Bulletin 1957, No. 4 (Washington: Government Printing Office, 1957).

for determining evidence of service rendered by the teaching staff was a formal contract in 69 schools (50.7 per cent), a verbal contract in 47 schools (34.6 per cent), and a letter contract in 11 schools (8.1 per cent). The basis for determining evidence of service rendered by the nonteaching personnel was the daily supervised check in 89 schools (65.4 per cent), hand time reporting in 21 schools (15.4 per cent). Only one school (0.7 per cent) had a time clock. Written contracts with both teaching and nonteaching staffs are a desirable minimum in school administration as in business or industry.

The teaching staff was usually paid semimonthly, either on the first and fifteenth or the fifteenth and last; the nonteaching staff was usually paid weekly. These practices were consistent with recommended payroll procedures. Payroll payments are made by check in 120 schools (88.3 per cent) and by cash in 7 schools (5.1 per cent). Cash payments are never desirable in an economy that places such a premium on adequate records and which requires periodic payroll reporting to governmental agencies.

Nearly two-thirds of the schools (100 or 73.6 per cent) provide the employee with some itemization of payroll deductions. Only 25 administrators (18.3 per cent) reported that they did not do so. Deductions vary in number, but withholding tax and social security were the most frequently mentioned. A few schools reported deductions for accident and health insurance, city earnings tax, and retirement contributions. Any deductions from employee paychecks should be carefully itemized.

Current financial reports are prepared either monthly or annually. Financial reports on special funds (athletics, student activity funds, bookstore, cafeteria, and similar auxiliary services) are generally prepared only as required. These financial reports usually consist of a statement of income and expenditures (109 schools or 80.5 per cent), occasionally a balance sheet (64 schools or 47 per cent), and only infrequently are accompanied by a commentary (21 schools or 15.4 per cent). An analysis of the frequency of current financial reporting related to school size suggested that the size of the school is apparently not a factor determining the frequency of current financial reports. Financial reports governing transactions in the general account and in special funds should be prepared frequently (at least monthly) and regularly.

Most schools fail to utilize the natural public relations value inherent in their financial reports. Most schools (117 or 86 per cent) reported that they did not give wide circulation to their annual report. Almost the same number (109 or 80.5 per cent) indicated that they did not utilize their annual report as a public relations tool.

Auditing practices in central schools leave much to be desired. The general school accounts are audited in 62 schools (45.6 per cent) and not audited in 64 schools (47 per cent). Ten schools (7.4 per cent) did not answer the question. The general accounts were usually audited annually. Special school funds are audited in 50 schools (36.8 per cent). These audits were generally performed annually. An outside accountant audited the school accounts in 45 diocesan high schools. The auditor was a certified public accountant in 20 cases (14.7 per cent) and a community or diocesan auditor in 7 cases (5.1 per cent). Twenty-four administrators (17.6 per cent) reported that they audited the books themselves. The inadvisability of self-audits should be apparent. The function of auditing is to verify accuracy and consistency in the performance of the accounting function and to recommend improved methods of recording data so that the resulting summaries can be employed more effectively in fiscal planning.

In summary, some generalization regarding school accounting practices should be emphasized. The role of the business manager is that of refining the school organization and establishing methods of control. It is important that the business manager understand accounting, but it is not necessary that he perform the routine details himself. Whenever possible, the details of school accounting should be assigned to others prepared by education and experience to perform accounting responsibilities.

Business managers in central Catholic high schools appear to delegate the accounting tasks, but interviews and responses to the questionnaire gave rise to the belief that their grasp of accounting methodology and the importance, implication, and value of financial summaries left something to be desired. Those who delegated accounting responsibilities usually did so to secretary-bookkeepers who had gained bookkeeping experience, but who generally had no formal training in accounting. The use of experienced accountants is rare in these schools for either actual accounting, auditing, or

advice. The use of professional advice should be in proportion to the inexperience and lack of training of administrator and bookkeeper alike.

Records of income and expenses maintained by central Catholic high schools satisfactorily meet bookkeeping standards. The books of account serve as an historical record of revenues and expenditures generally adequate for individual school purposes. The financial records of most schools fail to satisfy accounting standards. As the ledgers are maintained in most schools, they are not designed for analysis, extensive interpretation, and use in fiscal planning. Such widespread variations exist in bookkeeping systems that collecting comparable data is next to impossible on a national basis and even between or among schools in a given diocese. The accounts are not designed for adequate cost analysis and cost studies conducted by most schools generally fail to have a common formula for computation.⁵ As a result, the account classifications maintained by central schools have historical value for the individual school, but little practical value as a detailed guide in planning fiscal policy.

BUDGETARY PROCEDURES

Replies from administrators in central Catholic high schools in this 1955-56 study suggest that budgetary practices lag considerably behind budgetary theory. Kline discovered a substantially similar weakness in his study of budgetary practice in Nebraska public school districts,⁶ and similar conclusions were reported by Simpson⁷ and Smith,⁸ based on studies published by Church,⁹ Grieder,¹⁰ and Thurston and Church.¹¹

⁵ For identification of the proper ingredients of a per-pupil case study, cf. Reason and White, *op. cit.*, Chapter 7, "Determining Per-Pupil Expenditures," pp. 127-129.

⁶ Barton L. Kline, "School Budgets Need Improvement," *American School Board Journal*, CXIX (August, 1949), 44-45.

⁷ Alfred D. Simpson, "Budgeting, Accounting, Auditing, and Reporting," *Review of Educational Research*, XX (April, 1950), 136.

⁸ Harry A. Smith, "Budgeting in Public Schools," *Review of Educational Research*, XVII (April, 1947), 145.

⁹ Walter Church, "How Accurate Is Your Budget?" *American School Board Journal*, CVII (December, 1943), 25-26.

¹⁰ Calvin Grieder, "Budgeting of Disbursements of 291 Colorado School Districts," *American School Board Journal*, CVII (September, 1943), 23-26.

¹¹ Lee M. Thurston and Walter Church, "Budgets Can Be Useful," *The Nation's Schools*, XXXIII (January, 1944), 26-28.

Only 50 central Catholic high schools (36.8 per cent) reported the use of a formal budget document. The budget contains three elements: (1) the *work plan*, expressing the educational policies and program of the school, (2) the *spending plan*, which translates school policies into proposed expenditures, and (3) the *financing plan*, which proposes means for meeting the costs of the school program.¹² The phases of school budgeting examined in this study were budget preparation, presentation, adoption, and administration.

Budget preparation has been termed the "heart of administration in its organization and planning aspect. . . ."¹³ Business managers in 30 schools reported that they had sole responsibility for budget preparation; 20 business managers reported that they shared this responsibility with someone else, usually the superintendent, principal, or pastor. Staff participation was practically unknown in budget preparation in the schools. In a few schools, teachers contributed suggestions during the period of budget planning, but the nonteaching personnel were never invited to contribute to budget planning. Close co-operation of teaching and nonteaching personnel is vital for adequate budget development.

Performance budgets, recommended as a medium of expressing the proposed purchases in terms of an educationally justifying statement, were reported by 23 administrators.

Long term budgets were prepared in only 7 schools (14 per cent of those reporting budgets). Long term budgets represent a necessary and valuable planning tool and should be prepared for every central school. A budget calendar was generally followed (64 per cent of the schools).

A series of questions on the content of the proposed budget revealed that nearly all schools included estimated revenue according to source (94 per cent), estimated expenditures based on the character classifications itemized in their chart of accounts (84 per cent), but that only a few schools (12 or 24 per cent) related expenditures to educational aims.

Current budget appropriations and previous expenditure data appear in over one-half of the budgets (56 per cent). Usually, data

¹²Chris De Young, "The School Budget," *School Business Administration*, ed. H. H. Linn (New York: The Ronald Press Co., 1956), p. 138.

¹³Robert D. Baldwin, "The School Budget—Document Supreme of the School System," *School Business Affairs*, XIV (April, 1948), 8.

of the previous year are offered for comparison and study. Budget record books are generally maintained by most schools to accumulate budget recommendations during the course of the year.

Budget presentation in central schools usually consists of the principal and/or business manager presenting the proposals to the school board, a board of pastors, or the bishop. The budget is generally accompanied by an exploration (82 per cent of the schools) which is traditionally oral. Presentation, even for information purposes, is very limited. Sixteen administrators (32 per cent) reported they made some effort to interpret the budget to parent groups. These facts suggest the need for a reappraisal of the parent-relations program, especially the attitude of administrators concerning the information provided parents regarding the business and financial aspects of school administration.

Budget adoption follows immediately upon presentation in over one-half of the cases (56 per cent). Approval is usually granted by voice vote of boards or by the signature of the bishop on the proposal. Serious study of budget proposals would suggest the necessity of time to review the work, spending, and financing plans, and hence, a deferral of approval until a subsequent meeting of the group.

Budget administration is the responsibility of the business manager in all cases, and is shared with the principal more frequently than with any other staff member. Business managers are responsible for maintaining budget controls and authorize expenditures within budget limits in all cases, approve transfer of funds within major character classifications (80 per cent of the schools), and employ a system for notifying various school departments of their respective appropriations, expenditures, and balances in 70 per cent of the schools. Reports to department directors are usually prepared semi-annually. Reports on budget performance are prepared in two-thirds of the schools with budgets and are usually forwarded to the school board, a board of pastors, or the bishop.

Schools that have developed budgets compare favorably with their counterparts in public education. The real problem lies in the small number of schools organized to develop a budget program. every central Catholic high school should develop a budget complete with educational plan, spending plan, and financing plan. The outcomes of budgeting have been demonstrated to be significant,

by comparing school finances of schools in this study following budgetary practices and those operating without budgets.¹⁴

PERSONNEL ADMINISTRATION

Personnel administration represents another area of central school administration in need of strengthening from an organizational viewpoint. Many acceptable principles of personnel administration have not been integrated into the school business operation.

Only 15 per cent of the central schools have developed job classifications for custodial, clerical and cafeteria employees. Less than 10 per cent of the schools have job descriptions for custodians (9.6 per cent), for office employees (8.1 per cent), and for cafeteria workers (7.4 per cent).

Methods of recruiting nonteaching personnel should be improved.¹⁵ Two-thirds of all of the schools classify their employee recruiting program "as needed" rather than continuous. Translated, this means administrators begin to look for replacement personnel only after an employee quits. Advertisements are rarely used in recruiting applicants (3.5 per cent); state and private employment agencies were consulted only occasionally (16.9 per cent). Two-thirds of the applicants were recruited on the basis of personal contact and referrals, especially from pastors and the school staff. Special application blanks had been developed by 11 per cent of the schools in the study.

Procedures for screening applicants have not been adequately developed. Tests, interviews, references, and physical examinations constitute the traditional screening techniques in business and industry. The schools reported that tests were administered to their custodial and cafeteria applicants. Eighty per cent of the schools reported using interviews as their primary screening device. The process usually consisted in a single, informal interview conducted by the principal in the schools of small or medium size and by the business manager in schools with larger enrollments. Less than 10 per cent of the schools used formal, structural interviews or had multiple interviews. About 20 per cent of the schools conducted

¹⁴ Brother Leo V. Ryan, C.S.V., "Should a School Bother with a Budget?" *Catholic Management Journal*, I (Spring, 1958), 28.

¹⁵ Brother Leo V. Ryan, C.S.V., "Recruiting Nonteaching Personnel," *Catholic Property Administration*, XXII (March - April, 1958), 142.

several interviews before employing noncertificated personnel. No school reported the use of an interviewer rating scale. In some schools, the staff member who would be the immediate supervisor of the worker (that is, cafeteria manager or sister supervisor in care of cafeteria workers) was never consulted by the principal or business manager in the employment process, nor did he or she at any time interview the prospective employee. These weaknesses are essentially administrative in nature and demand correction if the organizational structure of the school is to be considered sound.

The administrative action pattern related to references provided by applicants for custodial, clerical or cafeteria positions is most interesting. References were investigated by 61 per cent of the administrators in the case of custodians, by 52.1 per cent in the case of clerical employees, and 45.5 per cent in the case of lunchroom employees. The confidence of the administrators in the replies they received after investigating the references varied. Confidence in references was acknowledged by 44.1 per cent of the administrators employing custodians, by 36 per cent employing clerical workers, and by 31.6 per cent employing lunchroom personnel.

The majority (52.9 per cent) of central school administrators reported that they preferred to employ Catholics, although a policy of restricting employment to Catholics was reported by only 11 per cent of the schools in the study. Principals and business managers checked information provided by Catholic applicants with their respective pastors in 43.4 per cent of the instances involving custodians, in 34.6 per cent of the cases involving office employees, and in 37.5 per cent of the situations involving lunchroom workers.

Physical examinations of nonteaching personnel were required in less than 16 per cent of the schools.

Beyond recruiting, the proper organizational structure of a central school involves the development of adequate training programs, predetermined salary schedules, and adequate definition of dismissal, retirement and sick leave policies. Central Catholic schools leave much to be desired in each of these areas of administration.

Formal training programs for custodians and for clerical workers exist in 2.9 per cent of the schools and for cafeteria workers in 2.2 per cent. Group instruction off the job for custodians was reported by 2.2 per cent of the schools, for clerical workers by 0.7 per cent,

and for cafeteria workers by 2.9 per cent. Some provision for individual instruction off the job for custodians was reported by administrators in 11.8 per cent of the schools and for clerical and for cafeteria employees in 7.4 per cent. On-the-job training for custodians was reported by 44.1 per cent of the administrators; for office employees by 33.1 per cent, and for cafeteria workers by 26.4 per cent.

A predetermined salary schedule was reported for custodians by one-third of the administrators in the study. Slightly more than one-fourth of the administrators indicated a similar schedule for clerical and cafeteria workers. The greatest number of custodial and cafeteria workers were covered by a local pay scale, while the greatest number of clerical employees were paid according to a salary schedule developed at the diocesan level.

A formal procedure for dismissal was reported by principals in 39.8 per cent of the schools. Exit interviews were reported by over one-half of the administrators (53.7 per cent). In three-fourths of the schools, the principal or his administrative equivalent conducts the exit interview.

Retirement plans for custodial employees were reported by 4.4 per cent of the schools; for clerical employees by 5.1 per cent, and for cafeteria workers by 1.5 per cent of the schools. An additional 5.9 per cent of the administrators indicated retirement plans, but failed to specify the noncertificated personnel covered by the programs.

Thirty per cent of the schools reported a policy governing the absence of custodians for sickness. One school in four has a policy for sick leave allowances for clerical and cafeteria workers. The time allowance for sick leave varies from specific periods (5, 10, 14, or 20 days) to liberal policies or policies to be decided in individual cases. By far the most common practice reported for each group was to grant all sick leave required and to grant the sick leave with pay.

These organizational deficiencies appear to be related to (a) the small number of school employees within the individual school in each category and (b) the limited turnover among nonteaching personnel in all schools participating in the study. Some central schools were so new that they still retained their original working force and had had no experience with labor turnover.

The facts suggest, however, the need for some administrative changes. To achieve a more unified program of personnel management, the personnel functions of hiring, dismissing, determining pay scales, supervision, and evaluation should be integrated and should be incorporated into the definition of duties to be performed by a single administrator in charge of school business affairs.

Administrators in central Catholic high schools should develop or refine present procedures of employee dismissal. Exit interviews should be conducted in the case of every separation, voluntary or involuntary.

In large cities the possibility of developing some program of training for noncertificated personnel should be explored on a city-wide basis.

A formal contract or, at the minimum, a letter confirming the terms of employment appears to be a desirable practice even for noncertificated personnel.

Administrators should undertake serious study of the retirement problem for noncertificated personnel and co-operate wherever possible with existing diocesan retirement or pension programs. Study should also be initiated at the diocesan level to explore the feasibility of developing retirement programs or pension plans for all school employees.

A policy on sick leave should be formulated in writing and for all personnel, teaching and nonteaching.

PURCHASING ACTIVITIES

A final area of school business organization deserving special consideration is the area of purchasing procedures. There appears to be a lack of effort in developing specifications for school equipment and supplies. The development of written quality standards or specifications for products purchased by the school was reported by 6.6 per cent of the administrators in the study. Few schools have developed any product specifications.

There also appears to exist a general failure to utilize the traditional techniques of competitive bidding, quantity buying, and contract purchasing effectively. Formal or advertised contracts in school purchasing were reported by 5.1 per cent of the schools. Informal sealed bids were used in 8.1 per cent of the schools; 39.7 per cent reported use of letter quotations, and 28.7 per cent negotiate

prices. Informal competitive bidding techniques are more widely used than formal bids, but the use of both is limited to less than 40 per cent of all schools in the study. A policy of quantity buying is followed by 39.7 per cent of the schools; contract purchasing is done in 16.9 per cent.

These observations prompt the following conclusions: (1) The administrative principle recommending centralization of the purchasing functions in educational institutions has not been implemented extensively by the schools in this study. (2) The schools in this study do not employ techniques of competitive bidding very extensively, although the evidence suggests that the practice of competitive bidding has begun to be accepted and employed more often by central Catholic high schools than by Catholic secondary schools in general. (3) The failure to prepare specifications perhaps explains the infrequent use of formal competitive bidding and informal sealed bids, since both rely to a great extent on accurate and detailed product specifications.

Two key recommendations follow logically from these findings: (1) Specifications should be developed in written form for the products regularly purchased by the central school. (2) Product specifications should be combined with techniques of competitive bidding, quantity buying, and contract purchasing, to achieve a more systematic and economical purchasing program.

* * *

Three nuns are among the college teachers awarded faculty fellowships by the National Science Foundation for a year of graduate study and research in science.

* * *

Adult education now numbers eight million adults engaged in organized study, according to the U. S. Office of Education. Of this number, over 160,000, past the age of 20, are taking elementary-school and secondary-school courses.

* * *

A pamphlet, entitled "Education's Silent Symphony," published recently by Chas. B. Coates and Co., 292 Madison Avenue, New York 17, N. Y., tells the story of teaching by tape recordings with which the Sisters of St. Benedict, of St. Scholastica College, Atchison, Kansas, have been experimenting.

COLLEGE-LEVEL RETARDED READERS WITH EMOTIONAL PROBLEMS

By Paul Centi*

THE CAUSES OF READING DISABILITIES on the college level are many. Among the causes most often determined are visual deficiencies, inadequate instruction, and problems in personality and adjustment. Recent research in this area has focused increasing attention on the relationship between mental health and reading proficiency. Reported findings are almost unanimous in the conclusion that emotional problems often accompany reading disabilities.

A recent investigation completed by this writer adds to the evidence. Highest ranking and lowest ranking students in each of four college classes were compared on sixty-six variables, among which were measures of reading ability and personality adjustment. The results indicated that lowest ranking students were significantly inferior to highest ranking students in reading ability as measured by the reading comprehension score of the "Cooperative English Test."

Analysis of the data relative to the scores of the subjects on the "Minnesota Multiphasic Personality Inventory" indicated that the lowest ranking students received significantly higher scores than did highest ranking students on four scales: the hypochondriasis scale, the hysteria scale, the psychasthenia scale, and the schizophrenia scale. In addition, in each of the four classes, lowest ranking students had a greater number of scores of 70 or above on all scales than did highest ranking students. The 32 highest ranking students had only 9 scores of 70 or above on the 9 scales, while the 32 lowest ranking students had a total of 46 scores of 70 or above on the scales. Each subject also completed Borow's "College Inventory of Academic Adjustment." Here, too, highest ranking students were found to be significantly better adjusted than were lowest ranking students.

IDENTIFYING RETARDING FACTORS

The task facing the reading specialist when a student first comes for help is one of diagnosis, of identifying the factors which have operated in determining the reading disability. Specifically, since

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in this paper we are concerned with the relationship between reading disabilities and emotional problems, it is the reading specialist's initial responsibility to determine whether or not emotional problems accompany the reading disability.

In this connection, the following may prove helpful. Experience has shown that if the test results on the student indicate that there is a deficiency only in reading, it is probable that the problem is basically a reading problem. In such cases the approach in remediation would probably consist only of providing the necessary reading skills.

If deficiencies are found to be general, that is, if it is found that the reading problem is accompanied by retardation in other academic areas, the difficulties are probably due to the presence of emotional maladjustments. For example, one of our recent cases was a girl who had high potential but low academic achievement in all areas, poor reading ability, and a speech impairment. Further diagnosis confirmed the fact that emotional problems were present.

It is possible also to identify the reading cases with emotional problems after instruction in reading begins. We have found that the group approach to reading improvement quickly screens out students who have more serious difficulties in the emotional area. These students do not show the expected improvement. They are not able to keep pace with the group. In addition, students with emotional problems are often revealed by their behavior in class. They may reflect anxiety, be overly concerned with perfection, and they may easily become discouraged and frustrated. They may react to their inability to progress by becoming aggressive, hostile, and critical or by withdrawing or showing a general insecurity. One such student in our reading program was identified because he constantly interrupted the class procedure and monopolized the class discussions. Other students have been identified because they fluctuated considerably in their performance from session to session. They will read very well one session and very poorly the next. One such student was identified because he failed to see even a single projection of the tachistoscope. We have found also that emotional difficulties are usually present in students whose constant complaints are that they "cannot concentrate" on their studies, that their "minds wander," that they have to "read and reread" their assignments, and that they "cannot remember" what they read.

INTEGRATING REMEDIATION AND THERAPY

It is important also that the reading specialist be aware of the relationship which may exist between reading disabilities and emotional problems for the approach to be used in remediation is often determined by the particular relationship which exists. In some cases, emotional problems have been found to be the principal causes of the reading disability. In these instances, reading development is understood as one aspect of the student's total development, and as such, is influenced by all factors which may affect his development. Ordinary remedial work in such cases is likely to be ineffective unless emotional adjustment is first improved.

In other cases, the reading disability itself has been found to be the principal cause of the emotional maladjustment. Failure to keep up with assigned reading and failure to read efficiently have been found to lead to frustration, anxiety, academic failure, feelings of inferiority, and personal and social maladjustments. Here, instruction in reading often clears up the emotional difficulties as well. It has been found, however, that in some students, although the principal cause of the maladjustment is the reading disability, remediation in reading is not successful until the emotional needs of these students are met.

Evidence has been found also that the disabled reader may be caught in a vicious circle—that a reading disability may exist which has given rise to emotional difficulties which in turn may have interfered with the student's ability to read. The reading disability and the emotional problems in these cases interact, each serving as both cause and effect of the other. Remediation in these cases usually consists of providing for the emotional difficulties first. A second approach which has been tried with some success is to provide the reading instruction and the psychotherapy at the same time.

The reading difficulty which is the result of such factors as inadequate instruction and the like lends itself rather easily to specific remedial measures in the form of instruction and practice. Reading disabilities which are accompanied by emotional maladjustments are not, however, so easily remedied. In such cases, the personality of the retarded reader should be probed to determine the factors which are operating as possible causes of the disability. The investigation would provide also the means of determining what procedures

should be instituted is aiding the reader, whether they be treatment or referral.

TEACHING AND COUNSELING

The recognition that a reading difficulty is accompanied by emotional maladjustments does not necessarily imply that a referral to a more psychologically-oriented clinician is in order. The question of referral must be answered, however, only on the basis of the reading clinician's background and training. Where emotional problems are considered to be beyond the area of competency of the reading clinician, a referral would certainly be in order. Most problems encountered, however, are not of the severity to warrant referral; they are appropriate to treatment by reading specialists who have had some training in psychology. Over a period of time, the disabled reader may be led by the clinician through exercises to improve his reading ability, while at the same time, he may be given help in recognizing and overcoming possible causes of his emotional disturbances.

Today, psychologists and educators are becoming increasingly aware of the relationship of mental health to academic efficiency. In addition, more and more reading specialists are acquiring proficiency in counseling techniques. They have come to realize that reading disabilities may be symptomatic of other difficulties and that the effective treatment of retarded readers with emotional difficulties includes not only specific instruction in reading but also therapy for personality problems. Maximum results in these cases can be expected only when the reading specialist is both a teacher and a counselor, when he is thoroughly trained in both reading and psychological techniques.

* * *

Pentecost Sunday, May 25, is National Youth Adoration Day. The National Council of Catholic Youth is distributing a poster and a pamphlet which outline the "day's" purposes.

* * *

Construction of a new coinstitutional high school for two thousand boys and girls will be started by the Diocese of Pittsburgh this summer. The school, to be called the Char-tiers Catholic High School, will open in September, 1959.

ENGINEERING AND THE HUMANITIES

By Brother Luke M. Grande, F.S.C.*

THERE ARE THREE MAIN METHODS which are required in a national system of education, namely, the literary curriculum, the scientific curriculum, the technical curriculum. But each of these curricula should include the other two."¹ Thirty years ago Alfred North Whitehead thus simply stated the formula for an educational development that would be both balanced and effective. Yet since that time educators have continued waging the mythical battle of the arts versus the sciences, on the supposition, it would seem, that they are mutually exclusive. And with the advent of Sputnik I the debate became even more strident, the books and articles on the subject more numerous. Wouldn't it seem, from a look at the curriculum—with its absence of languages and philosophy, and its lip service to history and literature—that the arts were losing ground in the internecine warfare? Not necessarily. A level-headed consideration of the situation need not lead educators who plead for integration of various fields of knowledge to despair.

THE SPUTNIK PANIC

Happily the Sputnik panic seems to be subsiding a little, and what had been gained in understanding between the proponents of various disciplines during the past twenty years has not been completely lost. It should not be too surprising, after all, that the famous "leap into space" should have caused a temporary unsettling of academic circles, while educators reorientated themselves, re-examining their integration premise.

The furor resulted from a momentary failure to remember that, unlike an advocate of totalitarian principles, the educator in the Western world sees the student as the *object* of education and not as a *means* of furthering national ambitions; and, therefore, that the development of the youth is more important ultimately than the development of a neatly constructed "destruct bomb." The essential

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¹ Alfred North Whitehead, *The Aims of Education and Other Essays* (New York: Mentor Books, 1955), p. 59.

strength of Western thinking lies in its insistence upon the development of man as a man and not as a good little cog in a giant mechanism.

A machine will usually work more efficiently, if not more effectively, than a human being. But the appeal of efficiency will never entice a human being into the desire to exchange places with the mechanical brain; for human activity involves more than efficiency. He who asks the question, Efficiency for what? introduces the element of values into the educational picture. And on precisely the level of values the democratic and the totalitarian minds are opposed.

For a time, it looked as though the United States would be lured into a philosophy of education that would put practical results first and the student second; thus, without realizing it, losing the very principle that distinguishes its system from that against which it is struggling.

While evidences of wholesome second thoughts are now plentiful, there is still room for recalling basic principles and encouraging their application in concrete cases. The specific area for discussion here is that of the curriculum in an engineering school.

PRESSURE OF PRESERVING PRESTIGE

Ten years ago, for example, most engineering schools would have agreed with the Columbia University Engineering Department that "the engineer should be, 'in the best sense of the word, an educated man'—a cultured gentleman."² Columbia had been reacting against an overtechnical, overspecialized concept of engineering education that had dominated the schools for ten years or more. Their new emphasis would be on basic science integrated with the arts. As a result they introduced additional courses in literature and arts and extended the engineer's period of training. Many schools followed suit. In fact, the trend for the last ten years has seemed to be toward a more and more liberal program. As recently as 1956 two of the largest engineering colleges in the country reorganized their curricula to include more liberalizing subjects. At last, the arts and sciences seemed to be bridging a gap.

Then with the sudden threat of totalitarian supremacy in science, a few schools in panic seemed ready to succumb to the press of pre-

²James Kip Finch, *Trends in Engineering Education: The Columbia Experience* (New York: Columbia University Press, 1948), p. 25.

serving prestige: forget the individual; use him as a tool. A kind of "jitney education" was proposed by a few as the solution, a "crash" program in engineering that would efface the results that responsible educators for years had been bringing into realization. Some colleges, catching the fever, advertised a curriculum in which English or history or philosophy requirements were waived. Apparently they had lost sight of the fact that the student must suffer, becoming an intellectual monstrosity, as inhuman as the machines in an Artzybasheff drawing. A by-now standard joke in engineering schools quotes such a bargain-basement engineer: "six munce ugo i cutnt evn spel injuneer nd now i ar one"; and another pictures a youth driving through the campus, then out, and proudly proclaiming: "Of course, I've been through college!" Such humor attacks an abuse that could likely have become a real problem if the schools themselves had not taken steps to prevent it.

For the most part, while virtually all writers in the educational field are emphasizing the need for more and better scientific studies, they are not necessarily sabotaging the work of those interested in keeping the programs thorough and liberal. The prophets of a future age of scientific-minded materialists are doing more harm to the cause of education than good, raising the dead spectre of the arts-versus-science debate. The number of science teachers in the post-Sputnik period who maintain the view that liberal subjects are necessary to the formation of a balanced scientist is as great as it was a year ago. However, they have been presented with an immediate problem as to the quality of the specifically scientific element in the curriculum. Naturally, it is to that subject that they must direct their energies.

There is no reason to doubt, for example, that Clement C. Williams today still holds with his opinion voiced some years ago. After discussing the necessity and validity of literature, history, and art for the engineering students, he stated that the engineering college, as any college, "should bring a discrimination in tastes, a choice of the aesthetic as against the coarse in enjoyments, and a universal rather than a provincial attitude toward mankind. It should represent a mode of living as well as a certain intellectual attainment."³ The necessity for adopting this "mode of living,"

³Clement C. Williams, *Building an Engineering Career* (New York: McGraw-Hill Book Co., 1946), p. 59.

this attitude or view of life, supplies liberal arts with an apologia (if it needed one) for inclusion in the engineering school.

NEED OF ATTAINING A VISION OF LIFE

If, as James B. Conant maintains,⁴ the chief spiritual problem of the time is to adjust to the consequences of the age, surely the scientist of the future, whose responsibilities are looming larger every year, requires the means of attaining a vision of life that will enable him to cope with the age. He will not create uncontrollable horrors if he has learned his responsibility to the human race. He will not put "progress-at-any-cost" before the spiritual and intellectual development of man.

Not only do educators and scientists in general recognize the necessity of the liberal arts as an integral requirement of the engineering program, the students themselves are most conscious of their need. Many times their attitude is vague as to what actually they are looking for, but perhaps this very uncertainty is an indication of an inarticulate and deeply felt craving that can be satisfied only by a study of the humanities.

To deny that an essential antagonism between the arts and science exists is not to bathe the academic scene in the rosy glow of all's-right-with-the-world. Sputnik is a fact. The engineering curriculum does require a revamping if the United States is to maintain its position as world leader; but such leadership does not postulate the creation of educational zombies.

Just this year, one of the largest engineering colleges in the United States re-evaluated its physics program in the light of present needs. Previously they had offered a ten-hour, two-semester course with three hours of lecture and two hours of lab each semester. Recognizing the need for a change, one that would place emphasis on theory or basic science, they now offer four hours lecture and one of lab (feeling that they could not require, with the stress of other courses, more than ten hours in all). But what is more interesting is the fact that in an already crowded schedule, they introduced a new course: Philosophy of Physics.

What is true of the physics department is generally true of the other departments as well: there is a need to strengthen the present

⁴James B. Conant, *Modern Science and Modern Man* (New York: Doubleday Anchor Books, 1953), p. 14.

course content in a crowded schedule. At this year's annual meeting of the American Society for Engineering Education, teachers of mechanical drawing proposed the dropping of certain phases of drawing to make place for more advanced or essential treatment, thus shifting the onus for elementary techniques on the high school. Yet such a change does not imply the dropping of other essential subjects. On the contrary, it merely suggests that courses in the arts must likewise adapt themselves to a more intensive and meaningful educational experience. It does not mean that English, for example, should be reduced merely to a service status, a tool for correct grammar and punctuation.

Recently the Engineers Council for Professional Development, which acts as an accrediting agency for engineering curricula, announced its new criteria for accreditation. As J. Bruce Wiley states: "For most schools these new criteria mean an increase in the number of required courses in humanities."⁵ Of course, the schools will find themselves in difficult straits: the curriculum is already bulging and new needs suggest even more courses that should be required.

RECONCILIATION BETWEEN ARTS AND SCIENCE PROGRAMS

Solutions have been proposed. As one experienced teacher remarks, there is nothing sacrosanct or magical about the number *four*, that engineering students should be required to obtain a degree in four years. In fact, many schools have already adopted a policy of graduating students between four and five years after their beginning college—at a time when they have finished their work. Such a policy enables them to get all of the essential courses without sacrificing the end product, the "educated gentleman." Such a procedure has its pitfalls, one very real one being the additional expense to the student, and, therefore, should be taken with due consideration.

But many other questions are awaiting solution: What should be the relative emphasis on basic as opposed to technical science? What obsolete courses should be dropped? Is the teaching of technical courses useful at all in the light of the rapidly advancing technical

⁵J. Bruce Wiley, "One Answer for Two Problems: Humanistic Studies and Industry Assistance," *Journal of Engineering Education*, XLVIII (October, 1957), 56.

achievements? Do the humanities really play the roll in the curriculum that they are intended to play? The fact remains that educators are grappling with these problems with intelligence and high courage, aware of the comprehensive needs of the engineering student.

"To have imagination and taste, to love the best, to be carried by the contemplation of nature to a vivid faith in the ideal, all this is more, a great deal more, than any science can hope to be," says Santayana.⁶ Granted. But rather than hide away in the ivory tower, the proponent of liberal arts, which should develop "all this," should sympathetically aid in solving the particular problem of the day, a problem all educators desire to have solved amicably, that of the reconciliation between the arts and sciences.

It is significant to note in the February, 1958, issue of the *Journal of Engineering Education* that the ASEE lists in a section on the Humanities over one hundred members. Such an interest augurs well for a future settling of at least the problem of the relationship between engineers and humanists. A subject for speculation might be the degree to which science is accommodated in the liberal arts school.

Whatever the problem, whatever the ferment, the advocates of the liberal arts should turn from the wailing wall of their lost glory, and with understanding and sympathy meet the modern scientist on common ground, grant him at least honesty, and help in solving the problem which he is only too willing to share.

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The Catholic University of Puerto Rico at Ponce is offering a series of summer workshops for parish priests, missionaries, and for religious and lay teachers who work with Puerto Ricans in this country. The workshop schedules vary, the first beginning June 9. For details, write the university.

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The bishops of Argentina have formally established the Catholic University of Argentina, to be known as the University of St. Mary of Buenos Aires. There are more than nine hundred Catholic secondary schools in Argentina.

⁶George Santayana, *The Sense of Beauty* (New York: Dover Publications, 1955), p. 11.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

THE ADMINISTRATION OF THE TEACHER IN THE PAROCHIAL ELEMENTARY SCHOOLS OF OHIO by Reverend James W. Malone, Ph.D.

This study aimed to investigate four aspects of teacher administration in the parochial elementary schools of Ohio, namely, administrative functions, conditions of teaching service, supervision, and orientation of new teachers. Data for the study were obtained through a stratified, systematic sampling of 384 of each of the following: principals, religious teachers, and lay teachers by means of a questionnaire and an interview schedule.

An analysis of the data concerning administrative functions showed that only half of the teachers were furnished with administrative handbooks by the diocese, the religious community, or the principal. The respondents reported a need for additional secretarial and custodial service, with advance in present salaries. Parochial school principals tended to spend relatively more time than did public school principals in clerical work and less time in community relations.

In the area of conditions of teaching service, the two most important factors investigated were teacher turnover and teaching load. There was much less turnover in the case of sisters than lay teachers, with considerable variation in percentage of turnover according to religious community. Where lay teacher turnover rates were relatively high, possible causal factors were indicated as follows: unsatisfactory salary scale, difficult work conditions, uncertain tenure, and lack of fringe benefits. Analysis of work load showed an undesirably high percentage of professional time devoted to monitorial duties, the average being 3.4 hours per week for the parochial school teacher. In-service college work, large classes, and double grades were shown to contribute to the teaching load, while inadequate utilities and supplies rarely increased teaching load.

In the area of supervision, the writer found that only one-eighth of the schools were visited annually by the diocesan superintendent of schools, whereas diocesan and community supervisors visited

* Copies of these Ph.D. dissertations (some in abstract form only) are on sale at the Catholic University of America Press, Washington 17, D. C.

more than half of the schools each year. Critical ratios favored the diocesan supervisor over the community supervisor as regards both frequency and length of supervisory visits. The purposes of the superintendents' visits were largely administrative and those of the supervisors, chiefly to improve instruction, but in the minds of the respondents the principals' visits were not so clearly defined. Conferences following visitation were deemed helpful by more principals than by staff members and were omitted significantly more often by diocesan than by community supervisors. Relatively few written evaluations of school administration were reported as routine policy on the part of superintendents or supervisors.

In exploring the orientation of new teachers, the author found that the pattern of orientation varied according to religious community. There was definite indication that the less experienced sisters were given orientation helps through their own community programs, although inadequacies in the program were also evident. Although lay teachers differed greatly in pre-service training and teaching experience, in many instances there was inadequate time devoted to orientation. Of the personnel involved in orientation, the Sister Counselor received the highest rating for helpfulness, with the principal ranking second.

The study revealed the need for greater emphasis on the professional role of the parochial school principal, higher salaries for lay teachers and other parochial school personnel, a co-operative effort of supervisors and teachers to render supervisory services more effective, and over-all planning of the parochial school program for a greater utilization of the professional skill of staff members.

A STUDY OF STUDENT PROBLEMS IN CATHOLIC MEN'S COLLEGES by
Reverend John T. Byrne, Ph.D.

The purpose of this study was to investigate the kinds and number of student problems in Catholic men's colleges and the sources of guidance to which these problems were referred.

To gather this information the writer personally interviewed in groups of 25 to 30 a random sample of about 200 students in each of eight Catholic men's colleges geographically distributed throughout the United States. The free response method of questionnaire was used.

A total of 1,603 students indicated 2,225 problems distributed

as follows: (1) school life problems, 982 or 44.1 per cent; (2) vocational problems, 353 or 15.8 per cent; (3) moral problems, 311 or 13.9 per cent; (4) financial problems, 253 or 11.4 per cent; (5) family life problems, 136 or 6.1 per cent; (6) personality adjustment problems, 105 or 4.7 per cent; (7) religious problems, 70 or 3.1 per cent; and (8) health and other problems, less than 1 per cent.

With regard to sources of guidance to which these problems were referred, 918 students indicated 1,216 consultants. These consultants were distributed as follows: 420, or 34.5 per cent, were college personnel; 285, or 23.4 per cent, were members of the student's family; 230, or 18.9 per cent, were priests outside the faculty; 207, or 17 per cent, were friends; and 74, or 6 per cent, were others than those mentioned.

In view of the data gathered and analyzed in this study, the writer made the following general recommendations: (1) That Catholic men's colleges make a re-appraisal of their guidance facilities in relation to the problem areas indicated in this study, especially the school life area. (2) That in those colleges where administrators feel that guidance facilities are available a study be made to find out if these facilities are used and to what extent. (3) That in those colleges where guidance facilities are professedly available but not sufficiently used a study should be made of the acceptability of the facilities, especially of the counseling personnel.

A CRITICAL ANALYSIS OF CURRENT CONCEPTS OF ART IN AMERICAN HIGHER EDUCATION by Sister M. Jeanne File, O.S.F., Ph.D.

This dissertation is an attempt to identify and to analyze current concepts of art in American higher education.

An examination of the texts and journals available to students in higher education revealed that what is highlighted in current theories of art deviates notably from traditional theory.

Ancient classical and Christian writers prior to the eighteenth century conceived of art as a specially human ability to adapt the materials of nature to some reasonable purpose. These writers were concerned primarily with the good of the work produced.

The major current concepts of art, on the other hand, as presaged by Kant's theory, place the artist himself rather than his work of art in the focus of philosophical speculation. These theories

are patently antithetical to traditional views on art as expressed, for example, in the writings of Aristotle and St. Thomas. They also run counter to recent Papal pronouncements.

It is only in the light of the metaphysical postulates of these current notions of art that one can properly evaluate their significance for Catholic higher education. The writer concludes that the teaching of art in Catholic higher education, both in its theoretical and practical aspects, should take its orientation chiefly from traditional views, without neglecting what is valid and good in contemporary thought.

A CRITICAL STUDY OF MODERN AMERICAN VIEWS ON ACADEMIC FREEDOM by Reverend Aldo J. Tos, Ph.D.

The purpose of this dissertation was to study from the viewpoint of Christian philosophy a representative number of the views of academic freedom held by both individuals and organizations in the United States.

The results of the study show that much of the modern American thought on the subject follows the doctrinaire liberal approach in which the concern is almost entirely with extensive liberty than with the correlative duties that are linked with academic freedom. The general antipathy toward authority in general which is evident in much educational literature finds a place also in the discussions concerning academic freedom. As this study shows, there are some voices raised in the defense of due and proper limitations to the exercise of academic freedom but these are in the minority. The outstanding fact that is made evident by this study is the incontrovertible one that there has been too much rhetoric on the subject of academic freedom and too little effort spent on basing its defense and use on sound basic philosophical principles.

This study defends academic freedom as the right of the competent teacher in an institution of learning to promote knowledge through the pursuit and attainment of truth, and to disseminate his conclusions without undue interference on the part of legitimate authority and with due regard for the rights of others.

HIGHER EDUCATION NOTES

Installation of Catholic University's ninth rector, the Right Reverend William J. McDonald, on April 16, was attended by forty members of the American hierarchy and over five hundred delegates, representing universities and colleges in the United States and other countries. Presiding at the ceremonies was His Eminence Edward Cardinal Mooney, Archbishop of Detroit, chairman of the University's board of trustees. The decree of the Sacred Congregation of Seminaries and Universities, appointing Monsignor McDonald rector, was read by His Excellency Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States. In his inaugural address, Monsignor McDonald emphasized that the research and service objectives of the University would be pursued with ever increasing vigor in the future. He announced the creation by the board of trustees of a new University office for the promotion of sponsored research.

Seventy-six graduates of Catholic colleges are among the 1,080 winners of Woodrow Wilson National Fellowships for graduate study announced last month. These fellowships are given to outstanding graduates interested in preparing for college teaching. Worth \$1,400 plus the cost of tuition for one year of graduate study, the fellowships were made possible by a grant of \$24,500,000 from the Ford Foundation. Fifty-three laymen, 18 laywomen, and 5 sisters comprise the 76 winners. Notre Dame University with 17 graduates as recipients leads all other Catholic institutions.

North Central Association of Colleges and Secondary Schools granted full accreditation to Edgewood College of the Sacred Heart, Madison, Wisconsin, and St. Procopius College, Lisle, Illinois, at its annual meeting on March 28, according to announcements from the two colleges. Edgewood College is conducted by the Sisters of St. Dominic, St. Procopius by the Benedictine Fathers. According to North Central's 1957 listing of accredited institutions, of the 331 four-year colleges accredited, 60 were Catholic colleges; now there are 62.

Recently-revised teacher certification regulations place greater responsibility upon the preparing institution, says William J. San-

ders, Commissioner of Education, State of Connecticut, in an article in the March, 1958, issue of *Association of American Colleges Bulletin*, entitled "The Preparation of the High School Teacher." Colleges are being encouraged to develop their own programs, and the recommendation of a responsible institution is the determining factor rather than the counting of credits in a number of courses.

"It is generally agreed," states Sanders, "that approximately eighteen semester hours of preparation will suffice to launch a high school teacher on his career, and that this work can be organized and presented within the liberal arts tradition. Areas of study rather than specific courses are suggested, and they are as follows: (1) study of human growth and development and the learning process; (2) philosophy, history, and possibly sociology or anthropology as they relate to education; (3) the methods and materials of teaching in the field of the student's interest; (4) student teaching."

Articulation between school and college and among different types of institutions on the level of higher education is discussed thoroughly in the April, 1958, issue of *The Educational Record*. Most of the issue is devoted to reports from the fortieth annual meeting of the American Council on Education which dealt with the problem of articulation. Regarding the interlocking between training in the high school and training in the college, discussion at the meeting indicated consensus on these points: (1) Colleges should inform their sources of supply of students of the kind and quality of educational opportunities they can offer and report to high schools the kind and amount of co-ordination in achievement they are attaining. (2) Both school and college teachers should undertake a revision of the curriculum in several subject areas and also keep them flexible with the hope of avoiding duplication or gaps in the total learning process. (3) Colleges should take the initiative in consulting with high-school teachers and administrators in periodic conferences to bring about a better understanding of the mutual problems on both levels of education. (4) The present instruments of evaluation of the fitness of students to do college work must be re-examined. Improved guidance and personnel services for college students would effect a better product and a reduction of the drop-out rate.

SECONDARY EDUCATION NOTES

Catholics should make sure their schools are in good order instead of adopting a pharisaical complacency toward public schools, a Jesuit priest-editor, Father Neil G. McCluskey, S.J., associate editor of *America* magazine, warned at the convention of the National Catholic Educational Association held last month at Philadelphia. Speaking at a general session on secondary school education, Father McCluskey stressed the obligation Catholic schools have of educating in the full and Catholic sense of the word. He said that Catholics insist on a complete education for their children and in doing that they are exercising a right rooted in a God-given obligation. If Catholic educators have any temptation to complacency because our parochial and private schools have not been deeply invaded by serious juvenile crime, we might humbly remind ourselves of the great advantages our schools possess in contrast with public schools. Instead of criticizing the public schools Catholic educators should recognize the work of the dedicated men and women in the public schools while continuing to promote the proper atmosphere and training in which Catholic schools may raise up children to think rightly and to live rightly.

Fewer teachers' meetings and more lay help in Catholic schools were advocated as one solution to the problem of the overworked teaching sister. Father James T. Curtin, superintendent of education for the St. Louis, Mo., archdiocesan high school system, speaking at the Sister Formation Conference held in conjunction with the National Catholic Educational Association convention last month, told superiors of major religious communities that many teaching sisters were overworked greatly. It is a duty of the school superintendents to find ways and means to make more time available to the teaching sisters. It is imperative that plans of long range be made to insure that teaching sisters have adequate time for their daily preparation and in-service training. In order to establish this program, Father Curtin recommended smaller classes, greater use of lay teachers, fewer and better teacher conferences, fewer innovations in school administrations, periods of rest in the school schedule, greater use of volunteer or paid school clerks, parent-teacher groups assuming monitorial work, fewer school activities, and wider use of the laity in afterschool, Saturday and Sunday religious classes.

A new course of studies for gifted students will begin at Central Catholic High School, Portland, Oregon. It is expected that about twenty boys will be eligible for the course next year. Some of the courses in this concentrated liberal arts program will be accelerated so that these students will finish a four-year high school course in three years, and then begin as first-year college students.

About 1,400 pupils representing 35 Catholic high schools from northeastern Iowa participated in the Dubuque Archdiocesan Music Festival last month at the Hippodrome in Waterloo, Iowa. Highlight of the day was the Solemn Pontifical Mass at which three choruses of students presented medieval, renaissance and baroque compositions of sacred music in their original settings in the Mass.

The relationship of schools and colleges is now subject to great strain, the National Association of Secondary School Principals has warned its members. In order to strengthen the continuity between high school and college, in anticipation of the doubled college enrollment by 1973, the NASSP has asked member principals to obtain full information on all colleges, to speak up frankly and fully about entrance requirements, allow school counselors enough time to work with students on their aims, provide the student with adequate information about his strengths and weaknesses educationally, and to concentrate on developing skills that will be most useful to students in college.

High-school teachers are indifferent to co-operative endeavor in their schools, according to John Bartky, professor of education at Stanford University. As related in the February issue of the *California Journal of Secondary Education*, Professor Bartky claims that high-school teachers are prone to be extremely individualistic in the role they play in the school organization. Teachers resent supervision and other forms of administrative leadership. The organization of the high school has usurped the blueprint of another institution. It has taken for its model the university. The success of any organization rests upon a clear recognition and acceptance of its purpose by its members and upon the development of a co-ordinated effort tailored to achieve this purpose effectively. The concept of a university was described by a committee of professors

from the University of California and Stanford University in 1946:

(1) The true university is pre-eminently a company of scholars. (2) The true university is pre-eminently an institution of free inquiry and disinterested report. (3) The true university affords a maximum of opportunity for scholarly endeavor. This means that the professors are not hired men, employed to execute the policies of others. But, according to Professor Bartky, none of the conditions that pertain to the university apply to the high school: (1) The true high school is not pre-eminently a company of scholars. (2) The true high school is not pre-eminently an institution of free inquiry and disinterested report. (3) The true high school need not afford a maximum of opportunity for scholarly endeavor. Professor Bartky concludes with a plea for high-school teachers to work together to achieve the objectives of that institution.

Schools are meant to be workshops not palaces, His Eminence Samuel Cardinal Stritch told some three hundred school administrators attending a joint meeting of the Midwest units of the college and university department and the secondary school department of the National Catholic Educational Association held in Chicago. There seems to be a trend today of being satisfied with a modern and well-equipped educational institution, and unfortunately this mental complex seems to be spreading. The school exists to do something for the student. It is not the big modern school that counts but the education the student gets there.

A building, purchased from the public school district, is the site of a new archdiocesan high school in Portland, Oregon. The coeducational school will enroll a total of four hundred fifty students when renovation of the structure is completed. The Portland area has four other high schools operated by religious communities.

* * *

College seniors due to graduate from American colleges this spring may be expected to produce 44,000 new candidates for elementary-school teaching, no more than last year, and 72,000 for high-school teaching, 10.3 per cent more than in 1957, according to NEA estimates.

ELEMENTARY EDUCATION NOTES

Much exploration of teachers' perceptions of their pupils is currently in progress. Not the least of the projects devoted to this topic is the series of research ventures by N. L. Gage of the University of Illinois, Urbana. Gage has theorized that the more accurately a teacher perceives his students the more likely it will be that this teacher's behavior will be educationally "appropriate" and, hence, more "effective." Among the several studies he has conducted on this subject was one which sounded out the relationships between three kinds of teacher understandings of pupils and three corresponding kinds of teacher behavior.

Gage had to admit that the results of this particular investigation were negative. In other words, a teacher's understanding of his pupils is uncorrelated with that teacher's effectiveness as an educator. Nevertheless, the researcher affirmed that it still may be true that understanding is necessary for instructional effectiveness. He feels that the outcomes of his study may indicate merely that individual differences among teachers in such understanding is not great enough to make any discernible difference in their effectiveness. Teachers differ in effectiveness but perhaps the sources of these differences must be sought elsewhere than in measures of the teacher's comprehension of his pupils. It may be that other measures of teaching effectiveness should be employed.

Gage's negative results should cause one to look more closely at what is meant by "understanding the pupil." Such understanding is a basic objective of teacher education curricula and certainly a desideratum for teachers. Yet up to now research support for these and other contentions has been almost entirely lacking. It is hoped that further exploration may yield additional facts on *how* teachers should understand *what* aspects of their pupils and *how* such understanding can be improved.

Certain academic factors at the elementary school level are more important than others in contributing to non-promotion, promotion, and acceleration assert J. A. Holmes and C. J. Finley of the University of California. Prior to making this claim these two educators had completed an investigation designed to establish the extent of relationships between the degree of over- and under-age grade

placement in Grades V, VI, and VIII and relative success in various school subjects.

Approximately 1,500 pupils from the three above-mentioned grades in 68 elementary school districts of Sonoma County, California, constituted the population for this study. The California Achievement Test Battery, Intermediate Form DD was administered to all in the first three months of the school. Grade placement deviation (GPD) was determined by computing the difference between each child's actual grade placement (AGP) and the grade he should have been in according to his chronological age.

An analysis of the selected tests and the cumulative multiple correlations found for both sexes at grade levels five, seven, and eight reveals that reading vocabulary and spelling were the two most important determiners of GPD in the grades studied. The cumulative correlation tended to increase from grade to grade and was greater for boys than for girls at each grade level.

Individual differences in achievement in the qualitative subjects (arithmetical reasoning and arithmetical fundamentals in which boys are supposed to excel) appear to play almost no role in determining whether or not a student shall be retarded, promoted, or accelerated in the elementary schools participating in this investigation. Differences in achievement in the linguistic subjects (reading, spelling, and grammar in which girls are supposed to excel) have a high premium with regard to GPD.

Holmes and Finley emphasize the theoretical implications of their research concerning scholastic grade failures. Either schools should come out openly and tell the pupils and their parents that success in reading comprehension and arithmetic reasoning is not nearly as important as spelling and grammar achievement in deciding whether or not a pupil will be retarded, promoted, or accelerated or they should make it their business to give a more equitable distribution to the weight they place on success in each of the subject matter fields.

Contrasts between Soviet and American education were the gist of an exposition by Theodore M. Madder of Tucson, Arizona, in the March issue of *Social Studies*. Among the several differences elucidated by Madder was the identicalness of the Soviet structure of educational programs in contrast to the flexible variety in the United

States of America. The organization of the school systems in all of the sixteen constituent so-called republics of the Soviet Union is actually identical. Pre-school education begins with the kindergarten for children aged three to six years. There are four grades in the primary school for boys and girls ranging from seven to ten years of age. The incomplete secondary school contains Grades V to VII for children from eleven through thirteen years while the complete secondary school adds Grades VIII to X for boys and girls aged fourteen to sixteen. The typical graduate from the secondary school is seventeen years old.

In the United States, on the other hand, the local school board decides the extent and organization of the school, that is, whether it will be an 8-4 or a 6-3-3 pattern, whether a kindergarten will be provided or not, whether the district will support a high school or not, and whether given courses will or will not be included in the curriculum.

With regard to the function of the school in the Soviet Union conformity is the absolute rule. The same detailed curriculum must be followed in each comparable school to the extent that at the same hour of the same school day of the year, the same subject is being taught in all classes in the same grade. No variations are permitted. In contradistinction, American schools take pride in the independence permitted each echelon of organization down to the individual teacher who may, in many cases, conduct his class in a manner entirely different from that of his colleague across the hall. A complete perusal of Madder's article will enable the reader to gain many more sidelights on Russian education.

Children experience the greatest interruption in their school programs when they are obliged to change schools. This statement comes as a result of a survey conducted among three thousand boys and girls from the kindergarten to the twelfth-grade level by the Association of Supervision and Curriculum Development of the NEA. Information collected through this project was recently released in the 307-page ASCD Yearbook entitled *A Look at Continuity in the School Program*.

At present one-fourth of this nation's school children are attending schools new to them this year. The ASCD identifies this group as children of migratory families, of military personnel, of tourists,

and children whose parents have moved to new permanent locations. The children interviewed stated that fear of the unknown and loss of old friends troubled them most when they were compelled to transfer to a new school. Other situations which children said affected their progress included various types of teacher behavior, difficulties with school subject matter, and moving to a new school level. Negative reactions to changing schools occurred mostly in children in kindergartens on through Grade VI.

The Yearbook suggests an evaluation of present practices and further research in this matter in order to determine the ways in which the teacher and community can meet these pupil needs.

Comic books meet rival in TV, claims W. Paul Blakely of Westmar College, LeMars, Iowa, subsequent to a study covering the extent and nature of seventh-grade reading of comic books. The participants in the survey were twelve class sections of seventh-grade children in two public schools of Cedar Rapids, Iowa.

Data collected by Blakely on the amount of comic-book reading done show that the weekly minimum number of books read by boys is 5; that for girls is about $3\frac{1}{2}$, and for the sexes combined slightly over 4. Earlier research cites no figures which are really comparable to these but it would appear that somewhat less comic-book reading was reported in this than in earlier studies. Any such difference could, of course, be a function of locality inasmuch as this project, as well as each of the earlier ones, for the most part was restricted to a specific locality. It seems a reasonable hypothesis, however, that the advent of television would have cut down the amount of time children spend with comic books. Generalization of this conclusion is obviously limited to the age level investigated.

The pattern of comic-book reading for boys and for girls differs somewhat. In order to determine the extent to which children are reading comic books which were rated as "Objectionable," "Some Objection," and "No Objection," by the Cincinnati Committee on the Evaluation of Comic Books in 1956, a comic-book type score was computed for each participant. The minimum comic-book score was found to be 18.29 for girls, 16.91 for boys, and 15.57 for both boys and girls. The girls' score exceeded that for the boys by a difference significant beyond the .01 level.

NEWS FROM THE FIELD

Pattern of European secondary education has been disrupted by the pressures of population increase and technical change, and modifications of the system are needed. This is the consensus of educators from twenty-six European and Mediterranean countries who met last month at Sevres, France, under the auspices of the French National Commission for UNESCO, to discuss secondary education. A summary of the meeting's discussions, released last month by UNESCO, notes the following findings: (1) The traditional classic study course of the European secondary schools should be broadened, and the exacting comprehensive written and oral examinations should be abolished. (2) In order to teach students at a time of tremendous increase in specialized knowledge and science, the schools should not attempt to teach a little bit of everything but should limit and correlate subject matter so that the students may have a deeper understanding of subjects. (3) The goal for all students, up to around fifteen years of age, should be a basic course upon which may then be built special courses in the last years of secondary school. (4) History courses should be revised to make room for the main currents of thought of Eastern countries and stress the interdependence economically and culturally of all nations. (4) All delegates were agreed on the necessity of moral and civic education by the school itself. Ways of providing for this instruction varied among the countries.

Is European education better? The Europeans don't think so, and Americans are mistaken if they jump to any such conclusion. So contends Byron S. Hollinshead, former Coe College president who recently returned from Paris after serving five years as director of the Technical Assistance Department of UNESCO and who is now director of the two-year survey of dentistry being conducted by the American Council on Education. Dr. Hollinshead's views on European and American education are expressed in an article in the April, 1958, issue of *The Educational Record*. He points out that the scope of the European educational system is hardly comparable with that in America, since, based on percentages of young people in high school at the end of the sixteenth year, 70 per cent of American youth of this age group are in school, compared with only 10 per cent in England and France. At the college-age level, he reports, about

25 per cent of the American young people are in school, compared with 5 or 6 per cent of the European group. As for mathematics and science, Hollinshead grants that the European schoolboy at a given age may be ahead of his U. S. counterpart of equal native ability. The writer insists, however, that the American would be more advanced in some other respects, and that the comparison at about age twenty-two, when the two men have completed their courses, would not necessarily be unfavorable.

Legal status of the Catholic school is stronger and more secure now than at any other time in our history, said George Reed, of the Legal Department, National Catholic Welfare Conference, in an address at the annual convention of the National Catholic Educational Association in Philadelphia last month. Mr. Reed attributed this to the recognition by courts that parents' guarantees under the freedom of religion clause of the First Amendment of the U. S. Constitution include the right to educate children in church-related schools. Two of the current legal difficulties involving rights of private schools, Mr. Reed noted, are (1) the movement for excessive state regulation of private schools and (2) recent zoning legislation which discriminates against private schools. He said that some secular educational groups have taken the position that the state must license, charter and approve private schools. Prior approval of nonpublic schools, he maintained, is contrary to settled constitutional law.

Department of education of The Catholic University of America will offer a total of sixty-five courses during the summer session, which will begin June 25 and end August 8. Ten of the courses will be given in education of the visually handicapped; in the field of child study, there will be three courses. To help meet the present need for better work in secondary school mathematics, two courses in methods of teaching mathematics at that level will be offered. New courses have been added to the usual summer-session program in guidance. A course in administration not offered in previous summers is one in the administration of school property and finance. Summer session catalogues may be obtained by writing the director of the summer session, Dr. Roy J. Deferrari. Nearly all the regular teachers of the department will participate in the summer session this year, with the addition of experienced personnel from Catholic and public schools.

BOOK REVIEWS

CONSTRUCTING EVALUATION INSTRUMENTS by Edward J. Furst.
New York: Longmans, Green and Co., 1958. Pp. ix + 334.
\$4.75.

The reviewer has never encountered a better book on achievement testing than this one. It stands out in both contents and approach. Instead of wading right in with "how to" rules, Dr. Furst begins with a systematic treatment of fundamental questions. In Part II he translates these into practical suggestions on constructing achievement tests.

An advanced student of measurement theory might feel that the author has neglected some implications of the general principles he states. On the other hand, the material is presented in a way that an average teacher probably could follow. Moreover, the treatment is balanced. Furst is able to see grass on both sides of that everlasting fence that divides the protagonists of essay and objective testing.

Samples of the author's wit and wisdom: On validity: "There is really nothing profound about the concept of relevance. The situations we use should be of the right kind. But time and again one can inspect situations, particularly those of the pencil-and-paper variety, and find them sorely lacking in this requirement." (p. 106) On judgment—which, in psychometric circles, is sometimes regarded as a vice: "... because a process is subjective in the sense of being personal does not mean that it is necessarily whimsical or biased. . . ." (p. 155) Later, he applies this logic to essay testing, showing the unique advantages of this type of examination for getting at organization and communication of thought, creative individuality, and the like. (pp. 200-201)

On intervals: A test-maker should assign "as many scale values as there are distinguishable levels" of what is being measured. "In the case of human behavior, rarely will there be more than seven." (p. 159) Furst takes up the problem of absolute scaling, stating that "the units which make up a raw score are not really equal in any sense of the term" and that the zero is not absolute. (pp. 169-171) He also points out that the use of the "same" score for two tests can disguise differences in mental processes used by each examinee, the certainty of his judgment, and the like.

Dr. Furst, now in the Psychology Department of the University of Idaho, has been chief of evaluation and examinations at the University of Michigan and a member of the Committee of University Examiners. In this volume, he brings into focus the results of much experience and a keen mind.

ROBERT B. NORDBERG

Department of Education
The Catholic University of America



CURRICULUM FOR ELEMENTARY SCHOOL CHILDREN by Beatrice Davis Hurley. New York: The Ronald Press Co., 1957. Pp. xii + 402. \$5.50.

Curriculum development depends upon an understanding of the true nature of the child who is to be educated. When both the animality and the rationality of the child are not considered, curriculum materials which result can only be of value accidentally. Although Professor Hurley presents a number of suggestions which can be said to be valuable in themselves, the philosophy of education which is implied in these suggestions must be questioned.

There is no doubt that today's education should consider the needs of humanity and that the strict competition for survival among human beings should be tempered with mutual respect and love, as Professor Hurley states. But, is this a new dimension for education? Is this not a value for life stated in the New Testament where one finds the words: "Love one another"?

Further is the newborn child not more than "a tremendous body of energy—an amorphous mass of flesh and bone and a dividend which may be thought of as the potential for developing in multi-dimensional fashion"? Is this dividend an intellect which enables the child later to reason and judge? Is this dividend not that which flows from a spiritual life principle?

Professor Hurley's treatment of content areas in the curriculum contains material which is both interesting and valuable. In fact, the entire area on the language arts curriculum can be profitably used by elementary school teachers.

Since many believe that a new look at the science curriculum is in order, the section dealing with "Discovery through Science" may be of interest to some. However, since Professor Hurley's book

appeared prior to the firing of the first satellites into outer space, the attitudes she presents appear to be more concerned with science as a tool than with science as a content area. The elementary school administrators may today be more inclined toward thinking of the academic nature of the science curriculum than science as an instrument for the developing of social values. The author's insistence upon the maturity of elementary school children being a determinant in the elementary school science program is an important point.

The reader of *Curriculum for Elementary School Children* will find a valuable annotated bibliography at the end of each chapter. This bibliography will help the reader to enrich and enlarge upon the information contained in each section.

Certainly this book will be of value to those seeking information of curriculum organization and construction.

FRANCIS J. LODATO

Department of Education
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THE CHILD WITHIN THE GROUP by Marion E. Turner. Stanford, California: Stanford University Press, 1957. Pp. viii + 93. \$3.00.

Some forty years ago, Professor George A. Coe argued the case for giving young children more self-government in school, in *Law and Freedom in the School*. Miss Turner's experiment really belongs to the same era, for it was done from 1920 to 1923 in a small private school on the West Coast. The ages of the children ranged from four to six and a half years. Membership varied somewhat, but the group was never allowed to exceed eighteen. Miss Turner, who has had wide experience in public and private schools and directed the Public Child Care Centers in San Francisco, undertook this experiment back in the twenties to answer such questions as these: Can self-control be developed in young children through programs of self-government? What factors determine development of self-control in children?

Thirty-five years after the experiment's completion, the results have been published. Some children of the subjects used may now be teaching school. The author is probably justified in breaking a

thirty-five-year silence, for nothing of precisely this sort has been published during that interlude. On the other hand, the thesis that children have a drive for order and are capable of assuming more responsibilities than authoritarian schools like to give them is by now a commonplace.

The viewpoint of the writer is good on the whole. For instance, it is acknowledged that self-government is not an end in itself, and should facilitate the teaching process. Also, there are literal reproductions of children's conversations which are both amusing and instructive. An appendix contains a "Constitution and Amendments" drawn up by this kindergarten crew. Item: "All fights shall be by mutual agreement." Item: "No question shall be settled by a fight." "Article 9: Since children sometimes strike the gong for trivial reasons, hereafter only the teacher shall strike it. Amendment 1: A child may strike the gong at any time, provided he feels he has a good reason for so doing." (p. 92)

The late John Dewey read this manuscript in its unpublished form and declared it "fascinating reading." In 1958, one must add that it is a bit anticlimactical.

ROBERT B. NORDBERG

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STUDENT PERSONNEL SERVICES IN JAPAN by Wesley P. Lloyd. Washington, D. C.: American Council on Education, 1957. Pp. xi + 111. \$2.00.

The principal author of this work is Wesley P. Lloyd, dean of students at Brigham Young University. Two chapter contributors are Francis P. Robinson, professor of psychology at The Ohio State University, and Edward S. Bordin, professor of psychology at the University of Michigan. All three men were American members of the faculty that directed a student personnel institute in Japan, the subject matter of this book.

This Institute for Advanced Training in Student Personnel Services was held at Tokyo University in the summer of 1955. Sponsors included: Tokyo University, the National Association for Student Personnel Services, and the Japanese Ministry of Education, in Japan, and the American Council on Education in the United

States. Financial support was provided by the Rockefeller Foundation.

Subjects covered in the report were largely concerned with administration, organization, counselor training, qualifications for effective personnel work in Japan, and problems and achievements. Workshops, conferences, and outside programs implemented the work of the Institute.

Through the study runs the idea that Japanese university leaders are conscious of the need for expanded student personnel services and are grateful to American educators for the opportunity to share experiences and research in the field. Another important part of the work centers in the recommendations made by the American faculty members of the Institute. Among their suggestions were the following: establishment of courses in counselor training and in the organization and administration of student personnel services in a centrally located university, the offering of three or four training institutes during the next ten years, the use of international educational exchange programs to facilitate the training overseas of promising personnel, and the expansion of the research effort in student personnel.

The Institute points to two important developments in Japanese student personnel services. The first area is in the emphasis Japan is placing on these first steps designed to create training centers and courses on the university level. The second factor lies in the opportunity both the United States and Japan will have in exchanging knowledge and persons in a field which is still developing.

A foreword by Dr. Arthur S. Adams, president of the American Council on Education, lists of the Institute's staff members and of the participants, and an index complete the report.

GEORGE F. DONOVAN

Department of Education
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TEACHING IN ELEMENTARY SCHOOL, Second Edition, by Marie A. Mehl, Hubert H. Mills, and Harl R. Douglass. New York: The Ronald Press Co., 1958. Pp. vi + 518. \$5.75.

Undoubtedly one of the most difficult among the various teaching positions is that of the elementary school teacher. Meeting the child

at an early stage of his development, conscious of the tremendous changes that take place both physically and mentally in the child, the work of the elementary school teacher is beset with problems. On the other side are the advantages of satisfaction in guiding the growth of the child, of instilling ideals and watching the unfolding of mental powers and insights. Every elementary school teacher must be conscious of these widely divergent aspects of the elementary school child.

As considered in this book elementary education encompasses the all-round growth of children at the ages of six through thirteen years. There is here presented a comprehensive treatment of the fundamental theories and practices of teaching in the American elementary school. The objective of the authors is the presentation of all those elements contained within the embrace of the term "elementary education." Most of the chapters deal with the everyday activities of the modern classroom teacher. These activities involve a knowledge of the growth and development of children, basic curriculum problems, planning for teaching, the use of audio-visual materials—all of which are discussed in the pages of this book. Separate chapters are devoted to the direction of learning in the primary, intermediate and upper grades. Of particular interest also will be the chapters on the evaluation of pupil growth and the teacher's growth in service.

The authors, all from the University of Colorado, bring the combined experiences of teaching in a one-room rural school and in city schools, serving as supervisor and as superintendent of schools in a city system, supervising student teachers in elementary schools, teaching courses in pre-service and in-service education of elementary school teachers and principals, and visiting, advising, and lecturing to elementary school teachers in various cities throughout the United States. From this wealth of experience a multitude of practical suggestions has come forth. The authors have attempted to synthesize the modern views of the elementary school teacher's functions and procedures in developing learning in their charges. In this attempt they have presented many solutions to the everyday problems facing the elementary school teacher.

Many of the so-called modern philosophies of education are apparent throughout the book. With some of these the Catholic school teacher and educator will not agree wholeheartedly. Never-

theless, the book serves to give an over-all view of these philosophies as practiced in elementary school teaching. The basic principles are there, and the teacher may make use of procedures which are in agreement with her philosophy of education. To each chapter is appended a selected reading list and a series of questions, making the book useful as a textbook for education courses. The volume concludes with suggestions for the continued professional and personal growth of the teacher and an interesting chapter on the teacher as a person.

Practical in its approach to the ever present problems of elementary school teaching, and making no claim to present the final answer, but offering suggestions which seem useful, the authors have developed a worth-while tool for the elementary school teacher. Not only students of education but the teachers themselves may profit from a perusal of its pages.

JOHN F. NEVINS

The Catholic University of America



TECHNIQUES OF SECONDARY SCHOOL TEACHING by Ralph K. Watkins. New York: The Ronald Press, 1958. Pp. vi + 385. \$5.00.

In the light of current effort to allocate the blame for some of the difficulties in our education system to lack of scholarship or to lack of competent methodology, *Techniques of Secondary School Teaching* is most timely. One school of thought dubs all courses on methods of teaching as pure humbug contending that anyone who knows enough subject matter is competent to teach it; the other group maintains that a person of average scholarship who submits himself to a variety of courses on methods of teaching will most certainly be an efficient teacher. Professor Watkins shows in this work on teaching secondary school pupils how the operations involved in good teaching are performed. His study is developed from the point of view that a mature person can learn to teach and that experienced teachers can by-pass the proverbial rut by constantly improving their own teaching. Both scholarship and methodology are necessary.

All teaching operates under certain limitations. The greatest of these is the degree of willingness to learn on the part of the learner.

The beginning teacher must be aware of this; the experienced teacher is always cognizant of it but both must be always on the alert to provide experiences and activities to increase this willingness to learn.

The material is presented in a practical way, one very similar to the steps a good teacher would use in planning and executing his own work, viz.: objectives, subject matter; organization for learning; pupil activity in learning; teacher direction of learning; evaluation of pupil learning. The six units are divided into subunits or chapters. At the conclusion of each major unit there is a Unit of Implementation which consists of: (1) a sentence outline of the material in the unit; (This offers excellent stimuli for discussion, individual, group or panel.) (2) a series of Things to Do; (The nature and practicality of these give evidence that the material in the text has been well developed, discussed and tested.) and (3) a list of Helpful Readings.

The complete unit organization of the book gives it a wholesomeness and compactness that make it attractive; the material contained therein makes it effective. The work will be helpful not only as a text for prospective secondary school teachers but as a refresher for those already in the field to improve their own techniques and procedures. The text is a worthwhile contribution to the Douglass Series.

SISTER MARY BERCHMANS, R.S.M.

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CRUCIAL PROBLEMS OF MODERN PHILOSOPHY by D. J. B. Hawkins.
New York: Sheed and Ward, 1957. Pp. 150. \$3.00.

By now Father Hawkins is quite well known through his previous philosophical writings, particularly his *Being and Becoming*, and his *Essentials of Theism*. As was to be expected, he continues in his very clear and concise style to get immediately to the heart of the problems that occupy the mind of the philosophical student of today. The immediate historical roots of these problems are traced to Descartes, the British empiricists, and to Kant, in successive chapters constituting the first part. All three raised legitimate

questions, even if the erroneous answers did lead to a disruptive breakdown in the very notion of ultimate philosophy itself. A second part therefore considers the contemporary philosophers, Moore, Russell, Wittgenstein, logical positivism, existentialism, and Marxism. A final section, *The Basis of Reconstruction*, deals with the philosophy of common sense, the enlargement of empiricism, the possibility of metaphysics, and the question of a perennial philosophy.

Common sense is not strictly philosophy but it does enable us to know quite a number of philosophical propositions as false, and it can refute the radical empiricism of Hume. A strictly philosophical refutation can establish the possibility of a constructive metaphysics. Modern philosophers may have raised problems not envisioned either by the ancient Greeks or mediaevalists but they have not brought about the so-called revolution of eliminating metaphysics by reducing it to a series of nonsense propositions. Existentialists may indeed have established the experience of a real active self but in various ways they are inhibited by Kantian presuppositions. Here it is that the author proposes neo-Thomism as offering an answer that deserves closest examination as being the bridge that may permit the continuation of a perennial philosophy. This does not mean a mere repetition of St. Thomas but a thinking in his tradition. Father Hawkins himself becomes an excellent spokesman for his school in view of the thoroughly demonstrated openness of his own mind to all the nuances of contemporary thought.

We may add that the neo-Thomism espoused by the author is quite thoroughly existential, clearly distinguishing between logic and metaphysics, and giving full vent to the power of analogical thinking as distinctively characteristic of metaphysics. A decidedly optimistic note is struck in the end. It might seem from the mere listing of the above program that the various subjects would be treated very superficially. Actually that is not the case. Perhaps that is because Father Hawkins thinks so clearly that he is able to express himself in fewer words and get to the point.

CHARLES A. HART

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GUIDANCE AND COUNSELING IN THE CLASSROOM by Dugald S. Arbuckle. Boston: Allyn and Bacon, 1957. Pp. ix + 397. \$5.00.

The author of this textbook is on the faculty of the School of Education of Boston University. The book is intended for students taking a beginning course in guidance, for teachers, and for parents.

All major topics pertinent to student personnel work are treated. Now and then the author makes a telling point such as that "... if counseling errors are made, it is very rarely in the direction of giving too little in the way of information and advice." The following chapters are very good: IV—The Counseling Process; VII—A Case Study in Counseling; and IX—Organizing Guidance Services.

The book has two weaknesses:

(1) Now and then issues are confused or a question is begged. Question-begging: "... children can effectively govern themselves without *excessive* adult direction." (*Italics mine.*) This amounts to saying that too much is too much. Issue-clouding: "... a curriculum geared to the needs of children, rather than determined by adults as being desirable for children." Why is the one necessarily opposed to the other?

(2) A rampant relativism gallops through the book. Not content with making children equal to everybody else, this text makes them a little "equaler." The question is asked, "Can we respect one without accepting him, and what he says he wants to do?" Apparently, we must love not only the sinner, but the sin! This total acceptance is not made easier when we are told, on the same page, that "one cannot change an aspect of one's philosophy." It is stated that the counselor must respect his client "as an equal." All sources of information are also to be regarded as having the same value: "... if one report says that John is a trouble-maker while another one indicates that he is a fine boy, we can cancel them out." She loves me; she loves me not! Finally, summing up this whole viewpoint: "... surely the children are the ones who know, more than adults, just what they want and what they need." What they want, yes. What they need, no! If the baby wants to play with your razor, you don't just hand it over and wish him luck.

This slightly worshipful attitude towards the juvenile mind is by no means confined to the book in question. One of these days, we shall find ourselves with guidance programs staffed by children, with adults for clients. Aside from a few puzzling sentences and the

repeated denial that adults might be wiser than children, this is a good book.

ROBERT B. NORDBERG

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AN INTRODUCTION TO WESTERN PHILOSOPHY by Russell Coleburt.
New York: Sheed and Ward, 1957. Pp. xiv + 239. \$4.00.

The readability of this book commends it not only to the beginners for whom it was written but also to those proficient who enjoy familiarity with the great philosophers of the West. For the first group it is a lucid introduction to the main currents of Western philosophy from Thales, who sought a single cause for everything, to Jean-Paul Sartre, who denies the Final Cause of all. For experts, on the other hand, it is a refreshing representation of the solutions advanced by the greatest thinkers for the recurring problems of human existence. The author's flexible style easily carries both groups along, avoiding oversimplification for the one and elaboration for the other.

Coleburt's plan is panoramic; it gives a wide view of the development of philosophy, not concentrating exclusively on any particular problem and yet avoiding vague generalizations. Skillfully combining the chronological order and the contributions of philosophers to major problems, he achieves both co-ordination and emphasis. Thus he begins with the Greeks and at the same time with the problem of the One and the Many, the broadest and most important problem of all philosophy.

Part One shows clearly as well as beautifully the place of Platonic idealism, Aristotelian realism, and the facts of the Incarnation in the ultimate union of reason and revelation which is the Thomistic synthesis. Part Two considers the nature of man. It presents the body-soul relation conceived by Plato as a composite soul; by Aristotle as matter and form in the relationship of potency to act; by St. Thomas Aquinas as prime matter and substantial form in a substantial union whereby the immortal soul is the principle of life for the body which will rise from the dead. Then a brief description of behaviorism introduces a section on the nature of human acts, where John Stuart Mill's emphasis on pleasure as a rule of action is placed against Kant's categorical imperative, both surpassed by

St. Thomas Aquinas' teaching on the natural law. Man in society is shown as ruled by the Hegelian Idea, so universal that the human individual counts for little; and by Marxist materialism, where the individual is lost entirely in collectivism.

These opposing systems prepare the way for Part Three, concerned with the problem of knowledge: Descartes' theory of innate ideas; Locke's doctrine of representative ideas; Berkeley's notion of the equivalence of *esse* and *percipi*; Hume's teaching on the association of ideas derived from impressions. Kant's emphasis on the subjective nature is well presented. In contrast to considerable development of idealistic theories, there is little about realism; but Coleburt comments that "realism cannot alter."

Part Four, directed to the nature and limitations of human thought, deals with modern philosophies: existentialism, represented by Kierkegaard, Jaspers, Heidegger, Sartre, and Marcel; logical positivism, advanced by Ayer and Wittgenstein. The final chapter of Part Four is a general survey of the main currents in the stream of philosophy, ending with a practical comment in favor of theology as an aid to philosophy, since reason demands that "moral progress be the way to contemplation, and that the final act of man be love as well as knowledge." One comes to the end of this part regretting that no mention has been made of the scholastic revival nor of the eminent contributions of such modern philosophers as Bergson and Maritain. An appendix, written for thinkers who would like to believe in an Absolute Being, discusses the perennial problems of free will and evil.

Particularly helpful features of this book are pertinent selections from the philosophers themselves and specific references to these in later discussions, so that some degree of continuity is maintained throughout. In general, Coleburt has given a sound and pleasing invitation to that "love of wisdom" which is philosophy.

SISTER MARY PAULINE FITTS, G.N.S.H.

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PRINCIPLES OF TEACHING by Earl A. Johnson and R. Eldon Michael.

Boston: Allyn and Bacon, Inc., 1958. Pp. ix + 502. \$5.50.

Until constant and constructive supervision becomes a reality, the beginning teacher must rely on her training as well as reference books which may offer her suggestions to brighten the dull spots in

her teaching. Professors Johnson and Michael have compiled a vast number of experiences, vicarious and direct, and presented them under the heading of *Principles of Teaching*. One need not read too far to sense the authors' deep respect for the teacher both as a person and as a highly trained professional.

Although the history of education attests to the fact that teaching has always been a complex service rendered to society, there can be no denying that what was once complex, now borders on the overwhelming. This aspect of the role of the teacher with all of its ramifications and complexities is handled most intelligently in the present book. Perhaps some new teachers do not survive because they do not understand all the relationships implicit in the term, "teacher." Johnson and Michael have offered material of value in dealing with this problem. Nevertheless, the discussion of the widening role of the teacher is only one aspect of importance in this book. The present reviewer was further impressed with the presentation of information concerning evaluation and measurement as well as the section dealing with reporting to parents.

Since educators have developed considerably on the matter of grades, the psychological aspects involved in grading pupil's progress are basic to any discussion of evaluation. The intermingling of psychological principles with the topics discussed adds to the importance of each section. This integration between educational theory and psychological practice leads to effective teaching.

Education teachers are sometimes accused of attempting to stereotype the teaching methods of their students. This charge would not hold true against Professors Johnson and Michael, for they are encouraging the teachers to think out and modify theoretical points to fit their needs.

One last point worthy of note is the format followed. After the material in a chapter has been presented the authors include a definitive summary of some problems for discussion as well as a lengthy bibliography.

Professors of education seeking a new book to stimulate both themselves and their classes would be wise to adopt, or at least to consider, *Principles of Teaching*.

FRANCIS J. LODATO

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BOOKS RECEIVED

Educational

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THIS IS THE MASS

Inspiringly written and handsomely illustrated and designed, *This Is The Mass*, by Henri Daniel-Rops, has recently been published. In addition to being a handbook on the central point of participation in the Catholic faith, the volume will prove a scholarly addition to every library by virtue of fully documented annotations made by the translator, Alastair Guinan. Bishop Sheen has written an introduction to the book as well as having posed for the photographs of the celebration of the Mass. The artistry of the world's greatest portrait photographer is evident in the 30 black and white photographs in which Yousuf Karsh captures the vital spirit of the commemorative sacrifice. Published by: *Hawthorn Books, 70 Fifth Ave., New York, N. Y.*

SATELLITE GLOBES

A. J. Nystrom and Company, educational publishers of maps, globes, charts and models has just announced that their *Satellite Globes* are in production and are available. This device duplicates the actual movements of the earth and any present satellites. Both the globe and the satellite are electrically driven. The path of any present satellite can be shown. The *Nystrom Satellite Globe* will catch the interest, stimulate the imagination and hold the attention of both pupils and teachers. Two globes available include a 12-inch regional globe, or a 12-inch political globe. For free, 6-page, full-color circular on globes write: *Dept. A, A. J. Nystrom & Co., 3333 N. Elston Ave., Chicago 18, Ill.*

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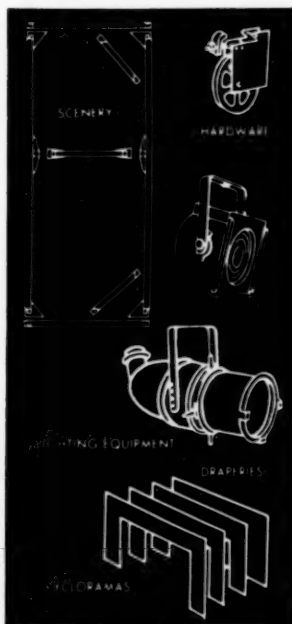
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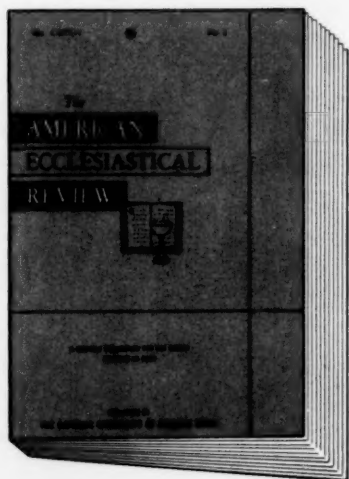
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